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Chilean Communism and the U.S.

MISREPRESENTATION ABETS THE RED TYRANNY

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IN CHILE, THE COMMUNIST conspiracy has been tremendously assisted through an unfortunate division in Catholic ranks. While Chile is more than ninety per cent Catholic, a large part of this percentage is composed of the indifferent who neither think nor act according to Catholic principles. But even practicing Catholics are divided.

The older Catholics who come from upper-or middle-class families are generally members of the Conservative Party, an old and respectable group that has long fought the well-organized Masons, who have concentrated their efforts through the Radical Party. But the sons of these Conservatives have often found their fathers wanting in social responsibility, tied to the policy of conserving class distinction, which is so marked between the owners of large farms and their workers that the Communists have successfully labeled it *feudalism*. In 1938 these younger Catholics, inspired by the social doctrine of the Church, formed the Christian Democratic Party, dedicated to saving the poor from exploitation by the rich. Yet in their turn, despite avowed theoretic opposition to Communism, these young Catholics have at times collaborated with the Reds, not only by voting alongside them, but even by forming agreements with them in frantic efforts to defeat the Conservatives. Their candidate in the 1958 election campaign, Eduardo Frei, declared, "One thing is worse than Communism and that is anti-Communism"—meaning, of course, the Conservatives.

For the last twenty years, then, there has prevailed the sad situation in Chile of the two predominantly Catholic parties tearing at each other's throats—the fathers holding desperately to a *status quo* that involves continued exploitation of

the ignorant masses and disowning their radical-minded sons who seem willing to join hands even with Communists to change that *status quo*.

Flaws in U.S. Leadership

Partly to blame for this almost fatal division is the fact that Conservatives and Christian Democrats have not been able to see in the U.S. a convincing leader that would help unite them in their efforts against Communism. The Conservatives want to trust the U.S. and welcome her financial aid for housing projects calculated to take some of the bite out of Red agitation among the poverty-stricken. Yet these same Conservatives are not too sure of the U.S.' ideological stand against Communism. According to Sergio Fernandez, veteran ex-senator and now ambassador to Spain, who has long led Chile's fight against Communism: "We cannot see a clear line in the foreign policy of the U.S., which does not seem to see Communism as a moral and ideological *evil* but only as an economic and political *enemy*."

At the same time, the Christian Democrats have joined the Commies in denouncing U.S. aid as a disguised form of capitalistic imperialism. We have failed to make clear to them that U.S. capitalism is not oppressive of the masses and so they continue to identify us with the monopolistic multi-millionaire capitalists who in past decades made their dollars by underpaying their workers and draining off huge interests from loans. They look upon our new loans to Latin American countries as only another method of keeping the old favorable balance of trade through interest and inversions. For them the Monroe Doctrine is an insidious way of protecting from European

hands easy-pickings for the North American capitalist "Robber Barons."

The near-tragic truth is that the U.S. has thus far failed to present itself to the free world—or at least to many Latin Americans—as a leader worthy to be followed in the great crusade against Communism. Our spokesmen have all too consistently limited U.S. opposition to Communism to the two basic concepts of liberty and capitalism, without sufficiently clarifying either of them. We have thereby failed to unite Spanish American splinter groups in the bigger fight against the Reds. Those who would accept our capitalism, mistakenly thinking it parallel to their own semi-aristocratic mentality—like the Chilean Conservatives—fail to see in us a higher ideal of liberty that corresponds to their own Catholic moral principals and that might thereby attract them more forcefully to study and imitate the special new brand of U.S. capitalism, now evolving into a brotherhood between worker and employer through profit-sharing and widespread investing.

Those who violently reject our boasted capitalism as repressive of the masses—as do Chile's Christian Democrats—fail to realize that we are no longer capitalistic in the sense that they condemn, and therefore they fail to see in us the direct social-economic answer to a Communism that promises a millennium for the working class.

Capitalistic in What Sense?

We ought to pack away in moth balls the very word "capitalism" which proves so misleading to so many. After all, our economic system is no longer capitalistic in the sense in which that word was originally employed when our entire economy was manipulated by a few multi-millionaire monopolists. By constantly identifying ourselves as capitalists, we have given the Reds a chance to associate us with all the abuses of early U.S. capitalism and thereby characterize us as economic imperialists and depressors of the working class. While our economy is still capitalistic in so far as capital funds are involved, it is essentially the participation of many people, workers as well as employers, in the total national production, sharing through high wages, investments, and divided profits, in the risks and gains of the economy. To make this fact better known and understood, we ought to discard the word "capitalism" with its distasteful associations of the past and dignify this new economic phenomenon with a new name, like "corporatism," or some

such, that will describe more accurately our true economic situation.

As for our concept of liberty, many Latin American intellectuals find it confused and insincere—confused with licence, insincere in its application. The Catholic Spanish American intellectual—still in prominence—finds self-contradiction in the liberty that the U.S. Supreme Court not long ago attributed to the Constitution, whereby any idea, however pernicious, may be *publicly advocated*; in the words of Associate Justice Potter Stewart: "It [the First Amendment] protects advocacy of the opinion that adultery sometimes may be proper, no less than the advocacy of socialism or the single tax." (Decision against New York's ban of the film *Lady Chatterley's Lover*, Such "liberty" seems to Spanish American Catholics a kind of moral suicide. They applaud Vice President Nixon's defense of liberty before the Russian people, yet find strangely hollow his remark to the quibbling Siberian foreman: "I disagree with you, but I would die for your right to express your idea." Such freedom that makes no distinction of privilege for truth over error, or fears to call one idea *right* and another *wrong*, seems to them an empty thing, a vacuum without content, instead of a value so precious in itself as worthy to die for.

To see more clearly the difference in concept, try to recall any current U.S. spokesman defining liberty in terms like these of the Spanish American writer, Sergio Miranda: "True liberty does not consist in power to do either good or evil, but in always doing good, choosing the best means to this one objective." Our spokesmen would do well to remember and make use of the 1957 statement of the U.S. Catholic Bishops: "The traditional and sounder understanding of freedom . . . recognizes that liberty has moral dimensions. Man is true to himself as a free being when he acts in accord with the laws of right reason. . . . In the concrete this means that the common good is to be served. It will entail, among other things, a respect for the right of others, a regard for public order, and a positive deference to those human, moral and social values which are our common Christian heritage."

Worse for our reputation than our supposed confusion over liberty's nature is our apparent insincerity in its application. Every racial incident in the States is a matter of glee to the Communist propagandists and of consternation to those Latin

Americans who would be our friends. In Chile, "Little Rock" is a name as well-known as Santiago. Even the relatively trifling incident of the refusal of tennis-club membership to Ralph Bunche's son was front-page news in the biggest dailies. Unfortunately, the succeeding storm of protest by U.S. Whites did not even get into most Chilean papers.

Our Traitorous Films

Undoubtedly, the most widely-heard U.S. spokesman is non-official Hollywood. Spanish-Americans who never read the messages of Mr. Eisenhower see scores of American movies that give an adequate, even exalted impression of U.S. life and ideals, there are likewise movies—and their name is legion—that present us as an underworld, dope-ridden, delinquently juvenile, and juveniley delinquent anti-civilization. So common is this impression, that on his recent return from a visit to the U.S., Dr. Garay had to assure his fellow Chileans: "The impression that we have of the U.S. is completely false because of the films that are poisoning our own youth. The North American is really peace-loving and warm-hearted."

Perhaps the best proof that Hollywood has been playing hob with our international reputation is the fact that recently the United States Information Service has frowned on the exportation of eighty-two current Hollywood films and refused permission to convert into dollars foreign money gained by these films in twelve countries where the USIU operates. But most films being shown throughout Latin America are re-issues of older productions. How many of these might also hurt our good name? At this very moment, all over the free world, there are hundreds of our own U.S.-produced movies grinding out grist for the Communist propaganda calumny that we are a degenerate nation!

The time is long overdue to protect ourselves from the distorted view that Hollywood gives those who cannot rectify the picture by their own daily experience of our life. We must protect ourselves in a more effective way than by mere frowns or refusals to allow money conversions in a few countries. This license that we hand movie distributors to fatten their wallets by pandering spectacularism that defames us in the eyes of the free world—is this another indication of suicidal confusion between liberty and licence?

A Brighter Side

Happily, our official representatives have exhibited the U.S. spirit more faithfully than has Hollywood. In the recent American foreign ministers' meeting in Chile, Secretary of State Christian Herter spoke "the way the representative of a great power should speak," according to Colombia's Julio César Turbay. Herter's presentation of the case for non-intervention was reassuring to countries long-subjected to the cry of "Yankee Imperialism." His quiet, unassuming manner, his courteous attention to what others had to say, and his forthright, unadorned expression of fundamental principles won the respect and goodwill of other statesmen. What is more, Herter found time for important cocktail diplomacy with Senators Salvador Allende and Eduardo Frei, as a result of which, Frei, leader of the dubious Christian Democrats, toured the U.S.

Such visits are perhaps our greatest hope of convincing Latin Americans that we are not the degenerate nation portrayed by Red propaganda and many of our own movies. In 1958 more than 500 Chileans spent months in the U.S. on study programs. They came back with new ideas and inspiration, and an immense respect for our way of life. They marvel especially at the integrity of our social relations—that we are so trusting of one another as to drop our letters in mail boxes on the public street, that newsboys leave their papers on their boxes for people to pick up in their absence, that milkmen leave bottles on customers' porches. They admire the mutual respect with which our peoples of diverse races and religions generally treat one another. They are amazed at the organized efficiency of our big industries, operating on a corporate basis, paying the lowest workers the highest wages in history, working as a team that prides itself in the coordination of its complex parts. Indeed, the Spanish American visitor to the U.S. becomes our best propagandist in the crusade against Communism.

Undoubtedly, the recent loans to Latin American countries have also been one of the greatest factors in winning friendship. But as yet, we have to prove our understanding of these countries, for we still pour money into some that have consistently proven themselves leaky buckets—even at times prolonging evident dictatorships—and provide comparatively little for other countries of proven stability. Under Jorge Alessandri, Chile is obviously solid and progressive, but our aid has as

yet been puny in comparison with the staggering mass poverty which the government must struggle to alleviate. It is, therefore, disappointing to read of increasing popular resistance in the U.S. to foreign aid, despite the spectacular spiraling of the U.S. economy.

Conclusion

Under God's Providence, international events have placed the Stars and Stripes at the head of the nations of the free world. Those fifty white stars are meant to shine as guiding lights in the free world's crusade against Communism.

The U.S. already presents the direct social-economic answer to Communism in practically achieving the vaunted Red goal of a just distribution of the nation's wealth. And while Communism is still trying to create an artificial classless society through its violent tyranny, the U.S. has attained an organically diversified society through free,

through regulated, enterprise of a corporate type —call it "capitalism," if you insist, but stress its radically new "corporatism," please. We have only to show the world this reality to convince it that totalitarian Communism is not the road even to material prosperity.

But if we are really to fulfill our providential role and win the respect due to true leadership of the free world, we must be even more generous with our help to impoverished peoples. Above all, we must present a clear moral concept of the freedom we counterpose to Red tyranny, distinguishing it cleanly from the licence which sometimes tarnishes it, and sincerely securing it in equal measure for all. Every U.S. citizen worthy of the name has therefore the God-given responsibility to pray and to work that the Stars and Stripes radiate proof that free men can share their wealth and their liberty in justice and charity.

This Crowded Scene

THE UNDIFFERENTIATED MASSES—ROOTLESS, JOYLESS, CHARACTERLESS

Liam Brophy, Ph.D.—Dublin, Ireland

SOME MODERN SOCIOLOGISTS with Carlyle's talent for discerning the significance of labors might write a most interesting study on the processes by which the term "mob" has evolved into "the masses." Every change of label, from the contemptuous to the almost defiant, was accompanied by a change in the tone and temper of society. Most of these changes were mutations of fear under various aspects. (We have dwelt elsewhere in the pages of the *SJR* on the evolution of the term and fact of "the Proletariat" which, as it were, ran on a separate orbit of its own, being at once much older and more modern than "the crowd" or "the mob.") To one observer, at least, it is but one more example of the ironies of our times that what began as "the mob"—not at all the rabble it is often supposed to be—in becoming "the masses" has tended to over-run the whole of our Western civilization just as powerful springs, erupting suddenly, might inundate an entire landscape and reduce a fertile and variegated region to the dull monotony of a quagmire.

Le Bon's Original Study

The earliest serious attempt to analyze the mass was Gustave le Bon's *The Crowd, A Study of the Popular Mind*. Before that the crowd, especially the revolutionary variety, was, to use Burke's phrase, a "mob, gullible, destructive" . . . made up of "cruel ruffians and assassins, reeking with . . . blood." Taine, writing a score of years before le Bon, was equally contemptuous. Other writers of the time described the crowd as being like a huge, repellent octopus, stretching its hideous tentacles down the lanes and streets of the city.

Le Bon's analysis was masterly in many ways, and contains judgements which have since become a commonplace of social psychology, but were original and daring in their time. For instance, he grappled with the phenomenon we have all observed with alarm from time to time: What happens to the ordinary decent citizen when he gets caught up in a crowd? "By the mere fact that he forms part of a crowd, a man descends several rungs in the ladder of civilization. Isolated, he may be a cultivated individual: in a crowd he is

a barbarian—that is, a creature acting by instinct. He possesses the spontaneity, the violence, the ferocity and also the enthusiasm and heroism of primitive beings, whom he further tends to resemble by the facility with which he allows himself to be impressed by words and images." Le Bon's book appeared in Paris a century after the October revolution of 1795. He was deeply concerned with the problem of "the unconscious action of crowds for the conscious activity of individuals." The pith of the matter, as he saw it, is that crowds are more under the influence of instinct and passion than of reason.

A Modern Assessment

An interesting corollary to le Bon's analysis has recently appeared in England. It is *The Crowd in the French Revolution*, by George Rudé (Oxford). This book takes up le Bon's observations and generalizations and examines them in the light of modern psychology and sociology, analyzing the behavior of crowds on various occasions from the Réveillon riots of April, 1789, to the Vendémiaire rising of 1795. The author has already published a study of the anti-Catholic Gordon riots of 1780, graphically described by Dickens in *Barnaby Rudge*. (Another interesting study might be made from a comparison between Dicken's treatment of the Paris mobs in *A Tale of Two Cities*, and the London rabble in *Barnaby Rudge*.)

Mr. Rudé points out that vague generalities about "the mob" and "the people," the *dernière plèbe* and the rest, generally cloak fear and pride rather than any effort to give an exact terminology. The change from the term "mob" to the "masses" followed the development of another kind of revolution—the Industrial Revolution. Behind the change was the fear of the Middle Classes over property and prestige. Here again we introduce the term "classes" which must also be employed with care and precision.

Briefly, it is Mr. Rudé's contention that the social element which triggered off the French Revolution was not, as is commonly supposed, made up of the malcontents, the social misfits, the anti-social and the *sans culottes*, but the craftsmen, wage-earners, small traders and what we should now call the middle-income group and the common people of Paris. The leaders, on the other hand, in this as in other Revolutions, were drawn from the professions and the intelligentsia. The series of revolutions examined by Rudé be-

gan as insurrectionary uprisings of wage-earners and ended as a revolt of tax-payers and owners of property. As in every disturbance, there were groups of criminal and anti-social types ready to co-operate in the work of destruction of law, order and the social framework.

There is one aspect which we had hoped to see developed by Mr. Rudé—the inexplicable spontaneity of the revolutions of modern times. The mob, like Minerva, seems to burst forth fully armed, and spread havoc with diabolic efficiency. Mr. Rudé merely says, unhelpfully, that the manifestation defies exact analysis. We venture the opinion, put forward previously in these pages, that the Devil makes a tool of Demos in these instances, and that, if such disturbances as the French, Bolshevik and Spanish revolutions were not directly provoked by the Powers of Darkness, these Powers make use of the infuriated "People" for their own vile ends.

Mass Observation

The attitude of the masses has been critically examined by the Spanish thinker, Ortega y Gasset, in his book, *The Revolt of the Masses*. Echoes of that attitude are to be found in Peter Drucker's *The New Society* and in Dos Passos' *The Prospect Before Us*. Expressed in its briefest and bitterest form, it is the menace of the barbarian invasion from within the walls of civilization. In a democratic society, thanks to universal suffrage, sheer weight of anonymous numbers tends to pull the hierarchical structure of society down to the spiritless, characterless level of mediocrity, the plane on which the "mass man" feels at home, without honor and without reproach. The Spanish philosopher writes: "The mass man has risen up everywhere, a type of mankind built up in a hurry, founded on a handful of poverty-stricken abstractions, and thus identical from one end of Europe to the other. To him is due the colorless aspect, the suffocating monotony, which life has assumed throughout the continent. The mass-man is the man emptied of his own history in advance . . . He has only appetites: he allows himself only rights; he believes himself to be under no obligations."

This mass man, as we have seen, is the product of modern social, political and industrial revolutions. Out of all these the original mobs, rechristened as "the masses," have emerged victorious. They have stormed the heights of the social structure, and brought it down to the lowest

common denominator. The danger to society does not come from the attempts to uplift the masses, which is highly commendable, but from the persistent efforts of the masses to drag down our culture. Rostotzoff, in his social and economic history of the Roman Empire, rightly observed that violent attempts at levelling have never helped uplift the masses, but have destroyed the cultured classes and accelerated the process of social disintegration and decay. "The ultimate problem," he said, "remains like a ghost ever present and unlaid." He asked the pertinent question: "Is it possible to extend the higher civilization to the lower classes without debasing its standards and diluting its quality to vanishing-point? Is not every civilization bound to decay as soon as it begins to penetrate the masses?"

Culture Synonymous with Contempt

It should be borne in mind that the hostility of the masses is due, in some measure, to the attitude of the cultured in the past. That other Russian scholar, Berdyaev, had demonstrated this in the tragic instance of his own nation. The common people were excluded from the fruits of culture, so that culture came to be synonymous with contempt for the masses and exaltation of the rich at the expense of the poor. When resentment boiled over, the levelling process was carried through with fiendish intensity. The creators of culture died with its selfish patrons, which is the main reason why the USSR is devoid of aristocracy of brain and blood.

This same Russian observer, who had the advantage of living through a revolution, has noted in his *Fate of Man in the Modern World*, that we are witnessing a reversion to the herd instinct in technical forms. The collective now occupies the center of the world-stage. "The collective of our time-epoch introduces a novelty. The collective of former times consisted of various differentiated groups—national, family, professional, or class. Now the collective is generalized and made universal."

In the great Catholic centuries, society was a balanced structure of hierarchical composition of groups with separated yet interrelated functions to perform in the whole organism. In this vocational order of society, every person had his own part to play in the well-being of the whole as vitally as a living cell. Society was composed of men and women of individuality, and out of that came the masterpieces of art and literature,

for every masterpiece is the flowering of a strong personality, the bodying forth of an intimate dream in such a way, however, as to be intelligible to all men. This was the antithesis of the modern technique, in which the poet and painter talks to himself in the unintelligible jargon of a private nightmare.

In modern society the members of the mass have become mere atoms, ceaselessly agitated by the frenzied tempo of urban life. They share the same prejudices and untested opinions, prefabricated by the same mass media of radio, TV and newspapers. That is why modern political agitators find it so easy to swing the masses their way. As we have noted, the crowd at any time in history is infinitely lower in reason than the members composing it. Imagine what a tool for tyrants a crowd of characterless atoms can, and has, become!

The Vicious Circle

Yet, there is a pathetic, inner loneliness at the core of the lives of these members of the mass. To escape that, they seek to immerse themselves in more and more crowds, seeking a pseudo-integration to replace the lost sense of Christian communion and brotherliness. They herd together because life is dull and undifferentiated; and life is dull and undifferentiated because they herd together. It is yet another bitter irony of our times that when man has invented the means of transmitting voices and images over the globe, he has nothing to say or to show, which is worth while. When men had to make a pilgrimage to Milan to see Leonardo's "Last Supper," they had a keen appreciation of such things. Now, when the world's masterpiece can be brought to the hearth-side, the masses have arrived at a stage when they have an open contempt for the creations of the world's geniuses of all generations. Perhaps well-meaning social workers had looked forward to the day when the bread of culture would be broken to the masses, or, to vary the metaphor, when they would lead the horse to the living well. But the horse will not be led, though it will occasionally allow itself to be ridden hard by clever dictators who pretend they are giving it its head when, in reality, they are riding to the devil.

The Way Out

With the rapid growth of urbanization coinciding with the Industrial Revolution, the proliferation of the masses and the swift increase in

world population, our earth tends to become a crowded scene, or rather a wide and lonely scene with concentrated centers of urban population scattered here and there. More than once have our big cities, like London, been compared to vast, inhuman machines. They resemble in particular those machines which produce millions of manufactured articles, all identical, out of the raw

matter fed into them. In this tragic instance the raw material is the country population which is swept into the cities to become members of the undifferentiated masses—rootless, joyless and characterless. The way out of the problem—as is true of so many of our modern problems—lies upward and outward: reconstruction of the vocational order of society, and decentralization.

How U.S. Capital Helps the World

CONSTRUCTIVE USE OF WEALTH

Rev. Richard M. McKeon, S.J.—Syracuse, N. Y.

IN THE FALL OF 1958, a new attitude was noticeable in India. For the first time since India had become an independent nation, circumstances were shaping up to attract U.S. private capital to help her economy.

What were some recent significant developments? Merck and Company, pharmaceuticals, planned to build a plant costing about \$8.5 million. Parke, Davis has a \$4 million plant in the offing. Kaiser Industries are busy in the aluminum field. An affiliate of Union Carbide is expanding.

In the past, India received very little capital aid from the U.S. British capital had the field since colonial days. But now the new nation has ambitious plans and its leaders know that its economy must be stable if freedom is to survive.

This introduction points to new ventures by American capital. What of the world scene? At the end of 1957, private investments abroad was divided as follows: Our direct investment in Canada was \$8.6 billion; in Latin America \$6.7 billion, mainly in oil; in Europe the amount ran up to \$7.2 billion; the rest of the world received \$6.3 billion. Portfolio and short-term investments would add another \$10 billion. It is to be noted that three-fifths of our capital goes to Canada and Western Europe. But there is a great trend at present to increase our capital in Latin America.

In November, 1958, there was a meeting of the Organization of American States in Washington, or rather a meeting of its Committee of Twenty-One which seeks to recommend measures to achieve stable and expanding economies in Latin-America countries. The U.S. representative proposed through cooperation and combined effort to achieve three objectives:

- 1) An increased flow of capital, both public and private, into sound development programs.
- 2) An expansion of technical aid programs essential to the wise employment of development funds.
- 3) An expansion and improvement of international trade.

This meeting showed how important U.S. private investment is. At the close of 1958, the total for the year was over \$6 billion. By 1966, it should be \$7 billion. But at the end of 1958 the net value of all our investments abroad was about \$43 billion, which is more than double the amount in 1950. Along with this investment go our technical know-how and a knowledge of industrial relations.

Benefits from Investments

But aside from a profit motive, what has this great investment done? It has created jobs for millions of workers. This is especially true in undeveloped countries where big industry was formerly unknown. Many of these jobs called for skills which in turn meant training in special schools and factory programs. Improved skill means more pay. More pay has allowed the worker to improve his standard of living. His home life is better and his children have things which he was denied.

Because of our investments many small individual enterprises have sprung up in the new industrial communities. Most American companies have good health programs which have checked disease and offered instruction to employees and their families. They have set up educational and

vocational facilities not only to make the employee a more skilled worker but also a better citizen.

Every American company operating abroad is a challenge to the people to imitate its good policy and avoid (if there is reason) any bad policy. By degrees the native people will learn to unite their own capital into profitable enterprises.

Many new nations remember how they were handicapped and exploited as colonies. Naturally they have a suspicion of their former rulers. The United States has made blunders in its diplomatic history. Likewise, severe mistakes have been made by our companies in foreign fields. But the positive contribution outweighs by far our sins of commission and omission. At the present moment, when the cold war is being urged more strongly by the Communists, the handling of our foreign investments must be aimed at the creation and preservation of friends and at the confusion of our enemies.

For our industrialists and investors who need basic information on the question of foreign investment we recommend the excellent pamphlet *Economic Development Abroad and the Role of American Foreign Investment*, published by the Committee for Economic Development, 444 Madison Avenue, New York 22, N. Y. Another authoritative report is *U. S. Investments in the Latin American Economy*, published by the U. S. Department of Commerce.

From the first study we quote some significant lines: "For the participation by the United States and other Western countries in developing underdeveloped countries is now one of the main channels through which the West can keep in contact with the peoples of Asia, Africa and Latin America, and keep before them the idea of democratic and limited government and the deeper values on which each rests—freedom, toleration and respect for human dignity..."

"We do not know whether these values will take firm root in the soil of other civilizations. But we do know that the best hope of transmitting them to the peoples of the underdeveloped world is through day-to-day association with them, working together at common tasks. Today one such common task is economic development."

Both the Administration and Congress are urging that more American capital be invested abroad, especially in underdeveloped countries. Representative Hale Boggs of Louisiana has proposed a tax incentive bill which will insure benefits

to our investors risking their capital abroad. He is anxious to have a cut in corporate income tax on overseas earnings.

American capital, private and government, has helped greatly in the resurgence of Western Europe. Consequently, Communist influence there is weaker than ever before. But while the cold war continues, we must employ the same investment strategy wherever possible in the underdeveloped countries.

Problems and Risks

As capital from the United States continues to go forth to all parts of the world outside the Iron Curtain, our investors have the right to expect a fair return and protection for the risks involved. Every country has its own peculiar problems. But there are some general obstacles which must be understood. They give the answer to why these countries have remained undeveloped to a greater or less degree.

The first is the shortage of native capital. In most of these countries the vast majority of the people have barely enough to live on. There is no surplus income to create new capital. The per capita income of Colombia is \$255; of Ecuador \$130; of Peru \$95. On the other hand, many of the rich do not invest in productive enterprises but in jewelry, foreign currency and stocks.

Where the economy is poor, governments will be unable to squeeze out a surplus. "Because of political pressures government budgets are often burdened with social welfare expenditures disproportionately large for such poor countries. And there is always the danger that financing investment through credit expansion will lead to excessive inflation and foreign-exchange difficulties."

In Latin America the new generation of the rich are becoming interested in the new industrial development. More capital for productive enterprises is now available. This is a very encouraging sign. But foreign aid is still necessary if the per capita income is to increase.

Inflation is another great obstacle to economic development. By inflation is meant "a rapid depreciation of national currency caused by the monetary, fiscal and credit policies of the government." Chile has been facing this problem for many years. When I was there in 1957, I paid 11,000 pesos for a topcoat. In 1954, a dollar was worth 315 pesos. In 1957, it was worth

about 700 pesos. With inflation rampant, it is practically impossible to secure capital for expansion.

As new industries are started, they must be managed in great part by foreign experts. Likewise, the more skilled workmen must come from far. Lack of vigorous enterprisers and managerial talent still handicap the underdeveloped nations. People with money who might be willing to invest would not trust their investment to poorly qualified persons.

Part of this is being removed by the creation of technical schools and the sending of talented young men to study in the United States and Western Europe. Many companies have set up their own training programs with satisfying results. In Latin America, U. S. investment has given jobs to 625,000 people. Only 9,000 were sent from the United States. This indicates that there is already a marked advance in qualified personnel among the Latin Americans.

New industry must recognize the problem of illiteracy. It is widespread, but with great variations. In Latin America we find Argentina about eleven per cent illiterate, but in Bolivia the rate is sixty-three per cent. An unskilled and uneducated labor force is a challenge many companies must face. Yet it is slowly being overcome in many places. I noticed in my inspection of the Goodrich Rubber Company plant outside of Lima that no Peruvian worker was over thirty years of age. This was called to my attention by management officials who were very pleased with the skills rapidly developed by the younger workers.

There is also the problem of lack of balance between the growth of agriculture and of industry. Poor productivity in farming and corresponding low income for the worker means the absence of mass purchasing power within the nation itself. Unless there is an improvement, the new products of industry will not have a stable domestic market.

In this respect the report of the Committee for Economic Development states: "The pressure of population, the lack of capital and agricultural credit, the inertia of customary methods of cultivation, the effect on incentives of burdensome

rents and debts—all these mutually re-inforcing obstacles have to be dealt with. Needed are efforts to increase the cultivable area by irrigation and reclamation, land reform, agricultural credit, technical assistance and, above all, good leadership, nationally and in the village."

Finally, and very important, there is the political situation in undeveloped countries. Frequently a dictator takes over and uses the opportunity to enrich himself and friends at the expense of the economy. Peron and Argentina come quickly to mind.

Cooperation Necessary

Where there is an unstable government or where a great price must be paid to do business, there is little encouragement for foreign capital to invest. Too many new nations feel that it is necessary to nationalize all utilities. The writer recalls an incident which happened to him while in Mexico City in 1957. On one main street there was a large monument. I inquired what was its significance. The answer was that it had been erected to commemorate the confiscation by the government of foreign oil companies. Today PEMEX is the Mexican oil monopoly.

Latin American nations complain that we are not helping them enough and that is one reason for political tension. If we do both in public and private investment, there must be assurance of sincere and honest cooperation. Even now there is flirtation with business propositions from the Communists.

What should be our motive in this international aid? The Christian motive of helping those in distress, for they represent Christ. That is why the late Holy Father, Pius XII, said at Christmas, 1942: "But also to nations as such, We extend our invitation to render operative this sense and obligation of solidarity: that every nation develop its own potentialities in regard to living standards and employment, and contribute to the corresponding progress of nations less favored... In other words, solidarity among nations demands the abolition of glaring inequalities in living standards, and so in financial investments and in the degree of the productivity of labor."

War in this modern age of supersonic missiles freighting atomic warheads is expected to be sudden, but diplomatic negotiations, no matter how rapid the means of communication,

are still conducted at the measured movement of the minuet. (George Coleman, *Mercantile Weekly Business Summary*, St. Louis, March 25)

Warder's Review

Birth Control Explosion

FEAR OF A "POPULATION EXPLOSION" has touched off an explosion of sentiment in favor of birth control. Dire calamities of a political, social and economic nature are forecast as certain unless effective measures are taken immediately to drastically reduce the world's population growth. Proponents of artificial birth control seem to be honestly convinced that the only effective measure to obviate a "population explosion" is the widespread use of contraception.

The explosion of the birth control issue was precipitated by reports of various groups which related population restriction with the efforts of the United States to help impoverished nations. One such report, emanating from a special committee studying foreign aid, recommended to President Eisenhower last July that advice on means of curbing rapid population growth should perhaps be given to nations requesting it. Study groups, including one sponsored by the Protestant World Council of Churches, explicitly advocated the widespread introduction of artificial birth control.

It was in answer to such reports that the U.S. Bishops issued their joint statement in which they re-affirmed the Church's teaching on the morality of contraception, at the same time deplored the propaganda favoring the use of U.S. funds for promoting birth control at home or abroad. The Bishops termed it alarming that "some representatives of Christian bodies" had approved artificial birth control.

Certain Protestant circles were quick to answer. Episcopal Bishop James A. Pike made a political issue of the matter when he demanded to know whether the pronouncement of the Catholic Bishops on birth control was "binding on Roman Catholics running for public office."

The target of Pike's inquiry was Senator Kennedy, presidential aspirant. Kennedy's reply to the Episcopal Bishop was in keeping with his Catholic beliefs. Other leading aspirants for the White House also explained their stand—in keeping with their beliefs, which generally permit the dissemination of information on artificial birth control. President Eisenhower deplored the injection of contraception as a political issue. To former President Truman, the question raised by Bishop Pike was "hooey." Nevertheless, if Senator Ken-

nedy wins the nomination as Democratic candidate for the presidency, birth control is bound to be a big issue.

At the root of the whole controversy is the recognition of moral absolutes. As our Bishops have reminded us, contraception is intrinsically wrong and can never be lawful, however good and desirable the end. Outside the Catholic Church the validity of moral absolutes is not generally accepted. This is one of the bitter fruits of secularism and historical Liberalism. It is to be assumed that most of those who advocate artificial birth control as a measure to ward off a "population explosion" are in good faith. They simply do not approach problems in the light of immutable principles. Decisions to them are essentially a matter of variable policy. Hence the expressed views of some that the Catholic Church will ultimately change her attitude on birth control. Which, of course, is just so much wishful thinking.

The Catholic Church is keenly sensitive to the suffering and misery of the teeming millions in poverty-ridden countries where population density can be an aggravating factor. But the solution to the problems of growing and needy populations, Catholics insist, is not to be found in plans according to which men are "arbitrarily tailored to fit a niggling and static image." Hence artificial birth prevention is not only morally objectionable, but humanly, psychologically and politically disastrous as well. A broad and realistic approach to the problems associated with population growth takes into consideration these salient facts: That human dignity is undermined by contraception; that immigration has solved population problems in the past and can do so again; that food production can be increased to the point of being far more than sufficient to supply the world's population; that available food supplies can and must be more properly distributed.

Advocates of a U.S. subsidized program of birth control propaganda would have us believe that the backward nations will be forever grateful to us if we help them in this way to stifle their population growth. The idea is preposterous. What nation will take kindly to a program of race suicide? As the U.S. Bishops remind us, the Soviets are more realistic on this point: "In their wooing of economically underdeveloped countries

(they) do not press artificial birth prevention propaganda on them as a remedy for their ills. Rather they allure them into the Communist orbit by offering them education, loans," etc. The Russian delegate to the relatively recent meeting of the United Nations Economic Commission on Asia and the Far East proclaimed: "The key to progress does not lie in a limitation of population through artificial reduction of the birth rate, but in a speedy defeat of the economic backwardness of these countries."

All of which indicates that what is morally objectionable could also be disadvantageous politically and economically. Artificial birth control is not a reasoned solution to demographic problems. It seems rather to reflect the reaction of panic to a fright caused by the anticipated "population explosion."

The Tragedy of Bang-Jensen

WHEN MR. BANG-JENSEN'S body was found on Thanksgiving Day, only the forces of evil had anything to be thankful for. The rest of us, in our confusion and disgrace, should have hung our heads and cried."

So wrote Don Zirkel in the December 5 issue of *The Tablet* of Brooklyn. He was referring to the supposed suicide of the Danish UN official, Povl Bang-Jensen, who came to grief because of his persistent and conscientious efforts to expose the brutal Soviet aggression in the 1956 Hungarian revolt. When Bang-Jensen, as deputy secretary of the special UN committee appointed to investigate the Russian aggression, refused to be a part of a plan to whitewash the Soviets, he was submitted to various types of indignities and misrepresentation before ultimately being discharged from the committee, supposedly in disgrace. Mr. Zirkel summarizes the strange UN treatment of Bang-Jensen as follows:

"Besides character assassination, Mr. Bang-Jensen was the victim of frame-up charges which were railroaded through an illegitimate committee and rubber-stamped by an illegally constituted disciplinary committee which never heard the defendant.

"He was denied counsel of his own choice and the documents he needed for his defense.

"He was victimized by broken promises and flagrant violations of due process of law and of United Nations staff rules."

People in official positions who oppose Communism resolutely enough, somehow or other, seem to meet with disfavor and/or disaster. Recall the case of Lewis Strauss from the recent past. By some ingenious maneuvering, such anti-Communists are made to appear unacceptable for the office which they occupy or for which they are destined. The process is uncanny. These victims are not repudiated for being anti-Communist. No, they are "guilty" of breaching some sort of policy or unwritten code pertaining to affairs utterly unrelated to Communism. Seemingly there are always a sufficient number of dupes to go along with these strange maneuvers to insure their success. So much so that a certain prescription for liquidation (political, at least) in the sphere of diplomacy is a militant anti-Communism.

What was Mr. Bang-Jensen's great crime against the UN? One of the alleged reasons for his dismissal was his refusal to turn over to the head of the Department of Political and Security Council Affairs (identified by Mr. Zirkel as "then a Jugoslav Communist and now a Russian Communist") the names of the refugees whose testimony on Russian intervention in the Hungarian revolution of 1956 was the basis of the UN report damning Russia. Mr. Bang-Jensen declared that he had promised anonymity against Communist reprisals—a most necessary precaution, indeed! The United Nations, in pressing for the names of the informers, disregarded both Bang-Jensen's commitment to these people and the certain danger to which their identification would have exposed them.

According to *Human Events* of December 16, the New York police have not closed the case of Povl Bang-Jensen. It is stated that friends of the late Danish diplomat have hired private investigators. The latter have discovered a witness who saw the Dane twenty-four hours after he was said to have disappeared.

Private investigators suggest that Bang-Jensen was forced to commit suicide because Communist agents threatened to kidnap his wife and children, if he did not do so. It is also suggested that the Communists wanted Bang-Jensen out of the way not primarily because of his defense of the Hungarian rebels.

The current interpretation, according to *Human Events*, states the real reason as follows: "It was because Bang-Jensen was in touch with some employees of the UN who were Communists, but who were seeking to leave the party to take asylum

with US authorities, and tell all about the UN. Bang-Jensen, because of his thorough knowledge of the UN, would have been invaluable in such an exposé, and would have played a major role in their defection."

Both mystery and tragedy surround the death of Povl Bang-Jensen. The UN, if it is sincere in his avowed devotion to the promotion of justice and the protection of human rights, will not rest until it does everything in its power to expose the real facts in this case, however uncomplimentary and even incriminating such facts may be for some of its officers.

FDR and World War II

HISTORIANS IN OUR country and England, intent on writing an impartial account of World War II and its causes, have encountered formidable opposition from certain sources dedicated to keeping intact the propaganda myths which were fed our people in the Thirties and Forties. They have been confronted by a conspiracy of silence on the part of most publishers of books and magazines, which has rendered it quite difficult for them to secure outlets for their studies.

Despite this serious handicap, the "revisionists" have continued steadfast in their determination to supplant the propaganda fiction of World War II with authentic history. Some of their carefully documented findings are given in an article by Michael Connors in the December issue of *The American Mercury*. Entitled "Revisionism and Roosevelt's Foreign Policy," Mr. Connors' article reveals our four-term war president as having actually instigated our involvement in World War II: "...FDR wanted no war that might not last long enough to assure American entry therein. As has been pointed out by Dr. Sanborn in his previously mentioned study of New Deal diplomacy, participation in such a war might assure tenure of office as well as provide a possible solution to the problem of continued mass unemployment. This interpretation gains additional plausibility in the light of the well-known fact of the pathologically Germanophobic mentality of Roosevelt and some of his advisers."

We heartily recommend Mr. Connors' article in the name of historical truth and integrity. Far too long has Franklin Roosevelt been "the sacred cow of American historiography."

Tragic Waste of Manpower

"**A**T A TIME WHEN AMERICA desperately needs scientific brains if it is to keep pace with other nations, half of the country's 9,000 scientists and 32,500 engineers over sixty-five are retired. And a good example of what we may be missing is the story of Benjamin Duggar, former botany professor in a midwestern university. At the age of seventy-four, three years after being forced to 'retire,' Duggar, who had been given a job in a pharmaceutical research laboratory, gave the world aureomycin—a drug that has saved the lives of countless people."

This excerpt is taken from an article on "Forced Retirement" in the December, 1959, issue of *The Bulletin*, published by the Omaha-Douglas County Medical Society. The author takes warranted exception to the practice of compulsory and indiscriminate retirement of men at the age of 65. The gist of the complaint is that "there is no fixed age at which a person becomes too old to work. Nor can there be any scientific reason for selecting '65' as the magic number. As physicians know, men can have a physical difference of as much as forty years. Some men of seventy-one, for example, are like fifty-one; others, like ninety-one."

As Dr. Nicholas Dietz of Creighton University reminds us, there are two kinds of age: chronological and physiological. In our present "golden age" of medicine, the two are sometimes quite divergent, a fact which needs more recognition and understanding. With all our vaunted progress, is it not amazing how "unscientific" our approach to human problems can sometimes be?

"... today Russia is gravitating toward our kind of system—away from Marx. The bonus system of wages is used extensively in Russia today. People are promoted and given raises on the basis of merit, not need. In America there is a gravitation the Welfare State and the planned economy.

"More and more people of America are calling on the government to do those things which Americans traditionally have done for themselves. It's 'do this,' 'do that,' 'give me something.'

"Forty million Americans are getting government checks every month. The cost of government has increased 900 per cent since 1930. The income tax now averages one-third of income.

"This trend can't go on indefinitely...." (Walter E. Orthwein, in the St. Louis *Globe-Democrat*, Nov. 26, 1959)

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Peter's Chair and the Damascus Road

LAST JUNE 29, POPE JOHN issued his first encyclical and named it "To the Chair of Peter." The title might be called the theme of his pontificate—to glorify the Chair of Peter as the center and symbol of religious unity for all the world and to win souls to the unity of the One Fold.

Our Holy Father spoke of the threefold unity of the Church—in faith, in government, and in religious practice—as the fulfillment of the promise of Christ. This unity, he stated, "is clearly visible to the gaze of all, so that all can recognize and follow it. It has this nature by the will of the divine Founder, so that all the children may be invited to the one Father's house, founded on the cornerstone of Peter...." It is a divinely-given unity, which can never be lost or taken away. There is but one Church as there is one Christ.

The Vicar of Christ has expressed a very deep concern for those separated from the Holy See. On numerous occasions, even at the beginning of his pontificate, he spoke of this desire of his heart. The unity of the Church should attract, not repel. "May this wondrous manifestation of unity, by which the unity of the Church stands for all to see—may these desires, these prayers by which she implores from God the same unity for all—move your mind and rouse it in a salutary manner. We say *your*, for We are speaking to those who are separated from the Apostolic See. Indulge this gentle longing We have to address you as brothers and sons; permit Us to nourish the hope of your return, which We foster with sentiments of paternal love."

Thus the Holy Father appealed to our separated brethren to turn "To the Chair of Peter." Such an invitation is the theme and inspiration of the Chair of Unity Octave, observed in the Church each January 18-25 in a prayerful effort to bring souls to the Church.

The Octave began in 1908 under the leadership of Fr. Paul James Francis, S.A. (1863-1940), who labored unceasingly as a modern Apostle of Reunion. His conversion on October 30, 1909, is most convincing proof of its need and efficacy. His consuming zeal was to see the Octave prayed in

every parish and Catholic institution in the world. Though this dream was not realized, the Octave spread widely, through the blessing of God and the approval of the Popes since St. Pius X.

The Octave begins on the feast of the Chair of St. Peter at Rome, that day which commemorates the unbroken line of the successors of the Bishop of Rome and the Vicar of Christ. The Prince of the Apostles became the official guardian of the revelation which Christ left as a heritage for all men. The symbol of his authority and of his primacy is the Chair of Peter. It is also a symbol of the unity of the Church, of that oneness which will never fall away because it has been given by its divine Founder. The Church is indestructible, for it is sealed with the blood of Christ.

When we pray for unity, we do not have in mind some federation of the future to be realized by the unification of various separated bodies. We mean the attainment of that unity in the One Church which Christ wills for all men. The separation is caused through neglect, indifference, ignorance and misunderstanding, and many other factors; only grace can heal the breach. And grace is won through prayer.

The Octave ends on the Feast of the Conversion of St. Paul, that heroic apostle of the faith who roamed the world in search of souls. The blinding light from heaven and the Savior's voice along the road to Damascus changed Paul completely. He arose from the sands no longer a persecutor, but a captive of the Master. His burning energies and all-out love were given to Christ—never growing less but stronger, until a soldier's sword severed his head in a Roman garden.

St. Augustine, who realized his own Damascus in a garden of Milan, wrote: "The Apostle Paul was changed from a persecutor of the Christians to a preacher of Christ. Christ struck down the persecutor that He might raise him up a teacher of His Church. He struck him and healed him; . . . struck down by the voice of Christ from heaven and receiving from above a prohibition to further raging, he fell upon his face, first to be prostrated, then to be raised up; first to be wounded, then to be healed."

Sts. Peter and Paul stand as the great patrons of the Chair of Unity Octave. Peter's Chair is a symbol of the authority given by Christ; the Damascus road is the way for every soul sincerely seeking for salvation and peace. The road of conversion leads to the Chair of Peter, the center of religious unity for the entire world. Pope John reminds those separated from the unity of the Church that they are to return to the place which belonged to their fathers, and which still waits their return. "Come! come!" he cries. "This is the road open to a meeting, to a return. Come and take, or resume again, your place, which for many of you is the place of your ancient fathers. Oh, what happiness, what prosperity—even in the civil and social order—may it be possible to expect for the whole world from religious peace, for the re-constituted Christian family!"

In observing the Chair of Unity Octave, we also seek the heavenly aid of our Blessed Mother, whom Fr. Paul loved to salute as Our Lady of the Atonement. More than all the saints she is the patroness of Christian Unity, and her heart longs for the realization of the Prayer of Jesus: "That all may be one." Perfectly united to her Divine Son, she will not fail to answer the prayers of her children for the great cause of Christian Unity.

TITUS CRANNY, S.A.

Our Shepherds Speak of Freedom and Peace

FREEDOM AND PEACE are among the subjects most frequently discussed in our troubled world today. The mere fact that there is so much talk about these twin blessings is evidence enough that they are lacking to many people who sorely miss them. A man usually speaks about his health at frequent intervals only after he has lost it through sickness.

What disturbs us is not the frequency with which freedom and peace find their way into public utterances. The situation could hardly be otherwise; nor would anyone put the quietus on such utterances even if he had the authority to do so. After all, how else can we hope to attain these conditions of life after which the human heart yearns?

What we find distressing is the inconclusive and indecisive nature of so much that is said about

Daily Intentions for the Church Unity Octave, Jan. 18-25

- Jan. 18: Feast of St. Peter's Chair at Rome: The return of all the "other sheep" to the one Fold of St. Peter, the One Shepherd.
- Jan. 19: The return of all Oriental Separatists to communion with the Apostolic See.
- Jan. 20: The submission of Anglicans to the authority of the Vicar of Christ.
- Jan. 21: That the Lutherans and all other Protestants of continental Europe may find their way "back to Holy Church."
- Jan. 22: That Christians in America may become one in Communion with the Chair of St. Peter.
- Jan. 23: The return to the sacraments of lapsed Catholics.
- Jan. 24: The conversion of the Jews.
- Jan. 25: Feast of the Conversion of St. Paul: The Missionary conquest of the world for Christ.

Prayer leaflets for the Church Unity Octave are procurable from:

Chair of Unity Octave
Franciscan Friars of the Atonement
Graymoor, Garrison, N.Y.

peace and freedom today. These concepts have such different meanings for the Communist, the secularist and the Christian! The atmosphere of co-existence has done much to dilute and distort ideas and ideals.

Peace and freedom, in the final analysis, will be the chief topics at the new summit meeting which is in the offing. The heads of four leading nations will proclaim their interest in the promotion of these noble objectives. But how can we reasonably expect that any sincere cooperative effort will be forthcoming when there is no agreement on the very meaning of peace and freedom? This lack of agreement exists not only between the Communists and those who represent the free world; it exists among the Western statesmen themselves, because for so many of them spiritual and moral ideals have lost their cogency and are readily sacrificed for expediency. When these statesmen speak of peace and freedom one

is never sure. Just what do they mean, and what exactly are they talking about?

Striking a bold contrast to so much of today's diplomatic doubletalk is the recent statement of the United States Bishops. Therein the major obstacles standing in the way of peace and freedom for the nations of the world are clearly designated. There is no quibbling, no mincing of words.

Freedom and peace are defined clearly and unequivocally. Freedom "is not the product of a political system; it is man's national birthright." Peace, which "rests on disciplined freedom," is not secured by might of arms, does not radically stem from pacts and treaties, nor from international organizations and international law, but fundamentally "depends on the acceptance by men and nations of a fixed, unchangeable, universal moral law."

The most formidable present obstacles to peace and freedom are: world Communism, the spirit of excessive nationalism, and the inhuman conditions that prevail among so many millions of the world's population.

Peace and freedom in the world are also threatened by evil forces undermining the moral strength of our nation: racial injustice, laxity in home life and discipline, preoccupation with the sensual, selfishness and self-seeking in economic life, and the excessive desire for wealth and ease. Our most pressing problem as a nation is the restoration within our people of respect for the moral law as God's law.

Our preoccupation with Communism, necessary as it is, must not deter us from seeking the solution of other problems endangering peace and freedom: the social and economic problems of the world, particularly those of Asia, Africa and some areas of Latin America. But we must remember that the needs of the world will not be helped by charity alone; we must help people help themselves. Also, the independence of nations would be better served if we could rely less upon programs of governmental aid and more on private investment. (Cf. Father McKeon's article on p. 297.) Every element of cooperation and good will should be enlisted to step up production and distribution of food and fibers.

Regarding the greatest threat to peace and freedom—Communism, the Bishops speak with a welcome frankness: "... our goal is nothing less than the conversion of the Communist world. Our

moral judgement is absolute: Communism is godless, it is aggressive and belligerent, it is unbelievably cruel." In the face of such tyranny, statesmen of the world must be firm in upholding principle and justice, knowing that appeasement in such matters leads only to the peace of the conquered.

The Communist system and ours are as basically different as slavery and freedom. To palliate the difference is to subvert the cause of freedom and peace. Our effectiveness in counteracting Communism depends on the consistency of our lives with our Christian principles. "We cannot live as materialists and expect to convert others to our system of freedom and peace under God." Today throughout the world, too often it is thought that when we speak of our American way of life we are speaking only of our high standard of living. We must convince the world that the grandeur of our heritage and extent of our contribution to the world is not measured in dollars and machines, but in the spirit of God's freedom and dignity of the human person.

The statement of our Bishops on freedom and peace is an exceptional document. In language that the average person can easily understand, they analyze the world's most pressing problems and point out the solutions. Every effort should be made to bring this message to the man on the street. We suggest that it be read and explained, in installments if need be, at the meetings of our societies. Also, discussion clubs which function in some of our parishes could interrupt their schedule of subjects to consider this enlightening document. Most of our Catholic weeklies carried the Bishops' statement in full. Copies of it can be obtained from the National Catholic Welfare Council, 1312 Massachusetts Ave., N.W., Washington, D.C.

The Lay Apostolate does not call for a withdrawal from normal modes of life. It does not entail a separation from our ordinary daily activities; rather it calls for the use of those activities for the honor and glory of God and the extension of His Kingdom within that sphere in which we live. A realistic sense is the sign of authentic charity. Reality and unity are the arms of the Lay Apostolate. (J. B. Fernandes, in *The Examiner*, Bombay, August 1, 1959)

SOCIAL REVIEW

Food Through Chemistry

A BRITISH CHEMICAL company announced on September 10 that it had developed a "mechanical cow" which can produce edible protein from virtually any vegetable material fed into it. British Glues and Chemicals, Ltd., has developed a machine at the cost of \$84,000 which was fed peanuts in a demonstration. However, grass or any other vegetable matter would serve as well in giving the machine the necessary raw materials for the production of protein.

It was explained that the machine breaks down vegetable cells by shock waves transmitted in slightly alkaline water. Insoluble carbohydrates, fiber, protein and oil are separated. The protein comes from the machine in the form of powder. It has no odor or taste. Two ounces of it a day, it is estimated, would be sufficient for a man.

Harold Cotes, chairman of the Company, stressed the value of such a machine in areas of protein deficiency. He said: "We believe that we have found a means of checking the insufficiency of protein which is an increasing cause of chronic malnutrition and its attendant evils throughout the world."

Free Trade Combine

ON NOVEMBER 20, economic ministers of Britain, Sweden, Norway, Denmark, Switzerland, Austria and Portugal—the so-called Outer Seven countries—completed and initialed a convention in Stockholm to establish the European Free Trade Association. The communique announcing this action stressed the fact that the nations involved had formed a limited free trade area which they hoped would be only temporary. They viewed the agreement as only a step toward a further agreement among all eighteen members of the Organization for European Economic Co-operation. This organization would include the six-nation European common market whose formation on January 1, of last year, prompted the other seven to organize their bloc. The common market embraces West Germany, France, Italy, Belgium, The Netherlands and Luxembourg.

The economic ministers at Stockholm agreed to press for ratification of the convention by their parliaments by the end of March. The tariff cuts, due July 1, are intended to enable the member nations to catch up with reductions within the

common market. Subsequent tariff reductions of the Outer Seven, as in the common markets, are scheduled at the rate of ten per cent a year, with the objective of reaching a free internal market in ten years. The market thus envisioned would embrace a population of about ninety million. The common market has a combined population of 165 million. A major difference between the two international economic combines is that the common market will have a common tariff between the outside world, while each country in the Outer Seven will remain free to decide its own external tariffs.

These facts on the organization of the Outer Seven are given by Werner Wiskari in the *New York Times* of November 21. The same issue of the *Times* reports the existence of some apprehension that there will be active trade rivalry between the new group and the common market. Mr. Axel Iveroth, president of the Swedish Industrial Federation, advised the seeking of American help to arrest a serious economic split in Western Europe.

Freedom Institute

THE FREEDOM INSTITUTE has recently been established at St. John's University in Brooklyn. The Institute has been organized to alert and inform the students of St. John's and the general community of the great menace of our times—international Communism.

According to Very Rev. John A. Flynn, C.M., president of St. John's University, the Institute will provide firsthand evidence of the conspiracy in action by sponsoring a series of lectures by world famous people who have come into direct contact with Communist aggression. It will be incorporated as an integral part of a course of St. John's, "Problems in 20th Century American History," and will afford students the opportunity of hearing accounts from people who have an intimate personal knowledge of the workings of Communism. General invitations will be extended to the community at large to attend the lectures.

The first of the guest speakers was Major General Bela Kiraly, director of the Hungarian War College, leader of the Hungarian Freedom Fighters, and head of the Refugee Freedom Movement throughout the war. He spoke at a gathering on October 10.

Divorce Trials

ACCORDING TO A U.S. JUDGE, as quoted in the *New York Times* of November 24, one of the chief causes of divorce is the divorce trial itself. Louis H. Burke, Presiding Judge of the Superior Court of Los Angeles, made this statement in an address to the American Bar Association's National Conference on Judicial Selection and Court Administration.

Judge Burke noted that one out of every four American marriages ended in divorce, and that 300,000 children are thus directly affected each year. The enormity of the impact of divorce, said the judge, is indicated by a \$41,000,000 item in the Los Angeles County budget for aid to dependent children, "most of whom are the issue of divorced couples."

Judge Burke pleaded for greater effort to reconcile estranged couples with a minimum of delay. He said: "Experience in this court has taught us that the sooner we can get troubled couples to confer with our counselors, the easier reconciliation can be affected, because it is the very nature of our adversary divorce proceedings that each step therein has the inevitable result of driving the parties farther and farther apart and making reconciliation efforts increasingly difficult."

In order that a conciliation court be successful, said Judge Burke, it should be administered by a "dedicated judge." The counseling, however, should be done by professional counselors on the court's staff and not by a judge. The reconciliation should be by formal written marriage agreements backed up by a court order. The counseling service should be voluntary, confidential and free of a filing charge.

NCWC 40th Anniversary

DECEMBER 10 MARKED the 40th anniversary of the establishment, in Washington, D.C., of the headquarters of the National Catholic Welfare Conference, a voluntary organization of the U.S. Bishops which has become familiar to millions of Catholics both at home and abroad through its initials, NCWC. The present organization had its beginning in World War I. It was organized as the National Catholic War Council and had as its original purpose the spiritual and recreational welfare of our men in the armed forces. In this original effort, thousands of people participated and millions of dollars were expended.

Success of the World Council's efforts con-

vinced the American Bishops of one very telling fact: If cooperative efforts could accomplish so much during wartime, they could do infinitely more for the country in time of peace. Thus the National Catholic War Council had become the proving ground for the National Catholic Welfare Council.

A brief history of the NCWC, given in an article by Rev. Francis T. Hurley, has been published by NC News Service. Father Hurley tells of the inspiration and impetus given to the organization by Pope Benedict XV. In 1919, His Holiness addressed a letter to the American Hierarchy on the occasion of Cardinal Gibbons' golden jubilee, recommending that the U.S. Bishops join him in working for the cause of peace and social justice. When the Bishops responded by a resolve to meet annually and to establish continuing committees to foster Christian principles, the Pope replied: "This is truly a worthy resolve and with the utmost satisfaction we bestow upon it our approval."

On September 24, 1919, the Bishops took the final step in realizing their ambitious goal. In their first annual meeting the following resolutions were passed:

1) "That an organization be formed of the Hierarchy to be known as the National Catholic Welfare Council and its duties and powers be indicated by those present."

2) "That an administration committee composed of seven members of the Hierarchy be elected by the National Catholic Welfare Council to transact all business between meetings of the National Catholic Welfare Council and to carry out the wishes of the National Catholic Welfare Council as expressed in the annual session."

When Cardinal Gibbons reported to the Holy See on the steps that had been taken, Pope Benedict again expressed his approval through Cardinal Pietro Gasparri, Vatican Secretary of State, as follows: "The Holy Father has learned with most lively pleasure the good news communicated to him by Your Eminence in your recent letter. . . .

"His Holiness expressed his wish that the resolutions adopted at the meeting you mentioned will bear the desired fruits to the Church in that country and, as a pledge of the aid of heaven, he imparts most heartily to Your Eminence and to your venerable colleagues in the Hierarchy the apostolic blessing which you besought."

The first chairman of the administration committee was Archbishop Edward J. Hanna of San Francisco. In December, 1919, the old Holy Cross

Academy at 1312 Massachusetts Ave., N.W., became the national headquarters of the NCWC. Father John Burke, a Paulist, was unanimously elected executive secretary of the NCWC.

Lest there be any misunderstanding, the relationship between the NCWC and the individual Bishops in the rule of their dioceses was clearly explained. The clarification was made in response to a request from the Holy See in 1922. Two points were permanently clarified: 1) The NCWC is a voluntary organization, depending for membership and support on the free choice of each Bishop. 2) The NCWC possesses no ecclesiastical jurisdiction or compulsory authority. The authority of NCWC is only that granted to it by the consensus of the Bishops of the United States. Each Bishop may choose to align himself with it or not. To further make the nature of the National Catholic Welfare Council better understood, the Holy See requested that the term "council" be changed to "conference." In Canon Law, "council" implies legislative power. The requested change in name was made in 1923.

The "Acadians" of Central Europe

UNDER THIS TITLE, Mary C. Wuschek again pleads the cause of the German ethnic expellees in the November, 1959, issue of the *Sudeten Bulletin*. The woman author sees a parallel between the plight of the Acadians and the millions who were driven from their homelands at the end of World War II. The Acadians, immortalized in Longfellow's poem *Evangeline*, were expelled from the village of Grand Pre, Nova Scotia, in 1758, by an order of the King of England. Our present-day German ethnic expellees, conservatively estimated at 15 million, were made homeless by a provision of the Potsdam Agreement, signed by Great Britain, the U.S.A. and the USSR in 1945.

While the article in question evidences a proper concern for all German ethnic expellees, it demonstrates a special interest in those who were driven from that part of Czechoslovakia known as the Sudetenland—approximately 3½ million. The Sudeten Germans were an enterprising group. According to Mary Wuschek, they produced eighty per cent of Czechoslovakia's total brown coal output, seventy-five per cent of the country's chemicals, eighty-six per cent of its glassware, ninety per cent of its textiles, ninety per cent of fine china and porcelain, and ninety per cent of its musical instruments. The drastic changes brought about by the expellees are graphically described:

"The Sudetenlands, once verdant, prosperous and flourishing, are today but ghastly shadows of their former beauty. The inhabitants, owners of the land for a thousand years, have been buffeted to the four winds like the Acadians of Nova Scotia, many of them as far as Australia, Canada and the United States.

"Silent are the wheels of industry, abandoned the workshops where exquisite stringed instruments were made by hands and minds sensitive to delicacy of form and perfection of tone. Shuttles that once turned out gorgeous lace, benches where toys were carved to delight the hearts of children, are covered with dust. Glass-cutters who fashioned sparkling crystal goblets and vases, weavers of fine linens and textiles, makers of gloves and leatherware of unsurpassed quality, all are gone from their workshops.

"Crumbling are homes and factories, decaying and fallow the fields and the orchards. A people is decimated, the culture of centuries corroding. Through cities abandoned and dwellings turned shambles roam vagrants or bands of itinerant gypsies. Grass chokes the cracks of the sidewalks, grows wild in the gardens and courtyards and straggles at random over the stones of the dead."

Mary Wuschek concludes her well-written article with a reminder that the injustice done to the expellees will be righted only "when restitution is made, when stolen houses, farms, lands and goods are restored to their rightful owners."

Citizens' Committee on Literature

ON DECEMBER 9, Postmaster General Arthur E. Summerfield appointed a nine-member Citizens' Advisory Committee on Literature to assist him in reaching decisions in matters relating to the mailability of books where questions of obscenity arise. In his public statement announcing the appointment of this Committee, Mr. Summerfield emphasized that it will "in no sense of the word be a censorship body." Comprising civic and literary leaders who represent a cross section of American life, the Advisory Committee includes the following:

Mr. Douglas Black, President, Doubleday and Company, Inc.; Dr. Erwin D. Canham, President, Chamber of Commerce of the United States; the Most Reverend William E. Cousins, Archbishop of Milwaukee; Mr. Roscoe Drummond, Colum-

nist, *New York Herald Tribune*; Miss Chloe Gifford, President, General Federation of Women's Clubs; Dr. Shane McCarthy, Executive Director, President's Council on Youth Fitness; Dr. Julius Mark, Senior Rabbi, Temple Emanu-El, New York; Mrs. James Parker, President, National Congress of Parents & Teachers, and Dr. Daniel Poling, Editor, *The Christian Herald*, New York.

In explaining the reasons for seeking the help of the Advisory Committee, Mr. Summerfield stated: "The Post Office Department is an agency of the people of the United States. It furnishes a public service utilized by the entire people of the country. The Post Office, therefore, has rightfully been charged by the Congress with the responsibility of meeting public standards in its operation.

"In accordance with these standards, specific legislation requires the Post Office Department to deny access to the mails of obscene materials that appeal to prurient interests with detrimental consequences to the public good."

"Any Postmaster General who would permit the Department to ignore completely this legal responsibility, as some critics propose, would be failing in the duty of his office.

The Spoken Word

THE SPOKEN WORD is certainly the most widely used medium for the exchange of ideas. A Catholic educator recently stated that a lawyer uses 212 spoken words to each one written; a physician 598 to one; and a teacher, 1,544 to one.

"When we know that this proportion of spoken to written words is similar in all other professions, we cannot help but question the proportional emphasis of speech," said Brother Donald, O.S.F., chairman of the Speech Department at St. Francis College in Brooklyn. According to Brother Donald, "we have just been sitting back and letting youngsters make speeches." He pleaded for more thorough basic training in the proper and effective use of the spoken word.

Brother Donald made his strong plea for training in speech at the annual Franciscan Educational convention in Buffalo, N.Y., on November 28. He called for instruction in breathing, voice, diction, phrasing, intonation, logic, how to make a point, and how to make the voice reach "beyond the first few seats." He suggested a return to the practice of making students stand when answering questions, "to teach them to be able to think in a standing position as well as in the important positions of kneeling and sitting."

Care of Migrant Workers

IT IS ESTIMATED THAT there are in the United States almost 1,000,000 migrant workers who are at the bottom of the Nation's economic ladder, and are unprotected by the Federal Minimum-Wage Law. The migratory farm worker in 1957 averaged only \$859 per year for 131 days of farm and non-farm work, according to Patrick F. Crowley, president of the Catholic Council on Working Life in Chicago.

The Catholic Council on Working Life sponsored a national conference on migratory labor during the month of November. According to the Council, 400,000 Americans engaged in migratory farm work at some time during the year. In addition, there were approximately 450,000 foreign agricultural laborers, many of them Mexicans.

To minister to the spiritual and material needs of migratory workers a national office will be set up in Chicago. This office will perform on a national scale functions similar to those performed by the office set up in New York by Cardinal Spellman for Spanish-speaking Catholics, chiefly Puerto Ricans. Field workers, probably priests, will be sent out by the office into communities where there is a heavy influx of migrants. These field workers will alert the clergy and organize the laity.

At the National Conference to Stabilize Migrant Labor, held at Loyola University in Chicago, to which reference has already been made, Archbishop Robert E. Lucey of San Antonio urged the enactment of special legislation, particularly a wage-hour law, to protect migrant workers.

The Growth of Co-Ops in Canada

THE CO-OPERATIVE UNION OF CANADA observed the 50th anniversary of its founding last year. A brief survey of its accomplishments reveals the tremendous growth of the organization during the half century of its existence. When the C.U.C. was founded at Hamilton, in 1909, Canada had only fifty incorporated co-operatives. More than 3,000 now exist.

The activities of the more than one million members involve a business turn-over of \$1,125,000,000 annually. Dr. Alex Laidlow of Ottawa, national secretary of the C.U.C., says that co-op leaders do not feel that their method should be the only way of doing business in a good economy. "But the co-ops," he adds, "are an important and growing sector. The good society today is a sensible combination of public, co-operative and private profit enterprise."

HISTORICAL STUDIES AND NOTES

EARLY GERMAN SETTLEMENTS IN AMERICA

III

Stallotown, Ohio, c.1832

DURING THE FIRST WEEK OF APRIL, 1835, Bishop Purcell of Cincinnati visited the Catholic settlements in the northwestern part of the State of Ohio. The Bishop published the following account of his visit:

"A colony of German Catholics, anxious to secure new habitations, have located themselves, within the last two or three years, on the borders of Shelby and Mercer Counties in Ohio. One of their countrymen who spoke the English language purchased, in the name of the community, a section of land on which, by common consent, a town has been laid out, named after the factor, Stallotown. His death, from cholera, soon after the purchase, has made no change in the resolution of the colonists, who now number about 150 families, hailing mostly from Oldenburg and Bremen. The first obstacles to overcome were clearing the woods, draining their wet lands for tillage, and building their homes.

"Convinced that religion is the only sure basis of happiness even in the present life, and that the knowledge and practice of the law of God is the best foundation for the growing town, they gave first attention to the erection of a church and schoolhouse. The Church is a substantial log building, sixty feet by forty, skillfully and neatly put together. Adjacent it is the schoolhouse, a small but well-lighted and convenient structure with its virtuous teacher and innocent pupils. Later a priesthouse was erected on their own initiative for the eventual first resident-priest.

"For some weeks previous to the arrival of the Bishop, Rev. Mr. Horstmann diligently instructed the congregation on the necessary preparation for reception of the sacraments of Penance, Confirmation and the Holy Eucharist. On Passion Sunday, April 5, 1835, notwithstanding snow and rain which fell during the preceding night, the candidates for these holy rites assembled at an early hour in the church. When the time for the High Mass had arrived, they advanced in procession to the house occupied by the Bishop, and returned with him to the temple of God, making the woods resound with the divine praises. After the Gos-

pel the Bishop preached in English, and Rev. Mr. Horstmann in German. There were 120 communicants and 80 were confirmed, the poor condition of the roads and the severity of the weather preventing many from leaving home. May God grant to the Bishop the grace and means to preserve such faith in the distant woods and to increase and expand it by permanent institutions.

"Unable to procure a horse without loss of time, to which delay his zeal could not submit, Rev. Mr. Horstmann proceeded on foot to St. Mary's, twelve miles from Stallotown towards Wappaghkonetta, which it was our intention to visit. Here, in consequence of the rains, the roads, at any season miserably bad, were utterly impassable, and after a fruitless effort to make our way through the mire, we were compelled to return." (*Catholic Telegraph* of Cincinnati, as quoted by Hartley in his *History of the Diocese of Columbus*, 1918, pp. 105-106. Kenkel in *Central-Blatt*, May, 1917, p. 46).

Father William John Horstmann, mentioned above, emigrated from Germany as a priest in 1833 and established the village Glandorf, Putnam County, Ohio, where he died on February 21, 1843. (Houck, *Church in Northern Ohio*, Cleveland, 1890, p. 131)

Stallotown had a resident priest in 1838 in the person of Father Francis Bartel. Thereafter the name disappears, the congregation having become one of the many mission churches attended from Minster, Ohio.

The Upper Mississippi, 1833-1850

The first article contributed to the historical section of the *Social Justice Review* (then *Central Blatt and Social Justice*) was written by the late Msgr. Frederick G. Holweck on the origin of the congregation of Germans at Quincy, Illinois. The article mentions certain incidents which are also found in Rothensteiner's standard history of the Archdiocese of St. Louis. Nevertheless, it deserves to be published in an English translation, since it was originally written in German. Msgr. Holweck writes:

"The first purely German independent parish is Quincy, Illinois. The first white man who had settled on the site of the present city of Quincy was a war veteran by the name of John Wood. He took possession of a tract of land in 1821, which was granted to him by the government in recognition of services rendered in the war of 1812. At that time Quincy Adams was President of the United States, and in his honor the settlement received the name Quincy.

"The first German who settled in Quincy was Michael Mass, a Catholic who hailed from the Grand Duchy of Baden. He was born in 1797 at Forchheim in the Breisgau, had emigrated in 1816 to Mexico where he acquired a fortune, and in 1829 settled permanently in Quincy. New settlers arrived and began to reclaim the land from its primeval state of wildness. But the small colony of settlers was neglected spiritually for four years. Finally a priest began to visit them to minister to their religious needs.

"The first priest who made his appearance among the settlers was Father Peter Paul Lefevre. His first visit took place some time in the fall of 1833. It was at that time the first Mass was celebrated in Quincy.

"Father Peter Paul Lefevre was born in Roulers, in Belgium, on April 30, 1804. He studied theology in Paris and, upon coming to Missouri, was ordained by Bishop Rosati on November 20, 1831, as a secular priest for the Diocese of St. Louis. On April 27, 1832, he was appointed assistant priest in New Madrid, Mo. There he remained until November, 1832, when he was transferred to the Salt River in Ralls County, residing at St. Paul in Missouri. Some time prior to July, 1833, Father Lefevre said Mass in a house opposite Quincy. Two Catholics of Quincy came over and told him that several Catholic families were living there and greatly desired to have a church at their place. Father Lefevre wrote to Bishop Rosati. Since Quincy was located in Illinois, he did not know whether he had faculties to go there. The Bishop of St. Louis granted him faculties and so he went. In July of 1834, the Catholics of Quincy petitioned Bishop Rosati for a resident priest. Not having a priest available, the Bishop was unable to grant their request. Father Lefevre repeatedly asked the Bishop to assign a priest to Quincy, since he could no longer endure being dragged continuously through rivers and swamps to visit those distant people.

"In the beginning of October, 1835, Father Lefevre held a meeting attended by forty to fifty Catholic men who were residents of Quincy, in order to decide on the project of building a Catholic church there. On October 6, 1835, Father Lefevre reported to the Bishop: 'When I was at Quincy last week, the Catholics were so delighted with the prospects I gave them of being regularly visited that they became more anxious than ever to build a church. To this end we held a meeting and appointed five trustees to get subscriptions and superintend the eventual building of the church. More than half of this congregation are Germans and they are particularly desirous of having an occasional sermon in German. Some German Catholics who wish to hear a German sermon attend Lutheran services. A German-speaking priest should visit Quincy at least two or three times a year. Fr. Lutz, for instance, could easily go there from St. Louis on boats which run regularly between St. Louis and Quincy. The Germans have promised to pay the priest who would come.' But nothing was done. The number of Catholics living in the Quincy district in 1836 was estimated at 205.

"On March 17, 1837, Bishop Rosati promised to send Father St. Cyr to Quincy, but later he sent him elsewhere. Father John Mary Irenaeus Saint Cyr was born in Quincie, near Lyons, in France. In August, 1831, he arrived in St. Louis where he continued his theological studies and was ordained on April 6, 1833. Immediately after his ordination he was sent to Chicago where he worked as the first resident priest until March, 1837, at which time he was recalled to St. Louis. In the following June, he was appointed pastor of Quincy and the neighboring missions. Father St. Cyr spoke a little German. In November, 1835, he had written from Chicago to Father Joseph Anthony Lutz in St. Louis, requesting the latter to send him a German grammar. As a rule Father Lefevre celebrated Mass in Quincy in the house of Mr. Adam Schmitt on Fourth Street, between Main and Jersey Streets. This man later fell away from the Catholic Church as a result of a mixed marriage. He finally died outside the Church.

"As Father St. Cyr was about to leave for his mission in Quincy, a German priest arrived in St. Louis with a large congregation of German Catholic immigrants who wished to settle somewhere in the wilds of the West. This immigrant priest was Augustus Florentius Brickwedde. He was

born on June 24, 1805, at Fuerstenau in Hanover, and was ordained on September 20, 1830 in Hildesheim. He arrived in New York on July 4, 1837. When Father Brickwedde arrived in St. Louis, Bishop Rosati was absent, and Father Lutz received him.

"Father Brickwedde had left Germany to minister to the German Catholics in Missouri. He was somewhat disappointed when Fathers Lutz and Fischer in St. Louis told him that there were no German parishes established as yet in the West and that priests who did not know English could not do much good. Father Brickwedde did not know English. But Bishop Rosati knew how to arrange matters. Since Father Lefevre had written to him repeatedly that most Catholics in Quincy were German and a German-speaking priest should be sent there, the most natural thing to do in this case was to send both St. Cyr and Brickwedde into the same mission: Brickwedde to take care of the Germans of Quincy, and St. Cyr to minister to the English-speaking Catholics in St. Augustine, Fulton County. In this way the wishes of Father Lefevre were unexpectedly fulfilled, and at the same time Quincy was to become an entirely German parish. If Father Brickwedde would have been appointed pastor of the entire Quincy mission, his congregation would have been mixed, comprising German-and English-speaking Catholics, and would have remained such until May, 1839, when the English-speaking Catholics received a resident English priest in the person of Father Hilary Tucker. As the case stands, St. Boniface Parish in Quincy is the first purely German parish in this section, established in August, 1837. The official pastor of the English-speaking Catholics of Quincy was Father St. Cyr, although he did not reside in Quincy, ministering to them as one of his many missions. However, St. Cyr did not visit Quincy often, because his term of pastor embraced less than two years and his mission field comprised the vast territory from the Mississippi to Springfield, Illinois. Moreover, St. Cyr was often sick and made most of his trips on horse-back, since he could not walk much.

"Father Brickwedde held his first service on the Feast of the Assumption of the Blessed Virgin. One of the upper rooms of the dwelling of Adam Schmitt served as temporary chapel, and the adjoining porch was enclosed to be used as the priest's sitting and sleeping room. At the first Mass only thirteen persons out of the 170 in the congregation were in attendance. On Pente-

cost, June 3, 1838, services began to be held in Father Brickwedde's own house. In January, 1839, he reported that the people could not build a church.

"In Quincy, as in many other places in this country, the school preceded the church. Father Brickwedde established a school in his own home. During the first year fourteen boys and ten girls were in attendance. In regard to the spiritual life of the people, the pastor had only words of praise. In April, 1839, the pastor reported that he still had services in his private house, but the room (28 by 18 feet) would not accommodate the multitude. Since there was no farm attached to the parish and no revenues to be collected, Father Brickwedde had to live on his own private fortune. For the erection of the church (100 feet by 40) about \$900 was subscribed in money or labor. The number of German Catholics in the country had risen to 241. There were about 50 English-speaking, a rather floating population. Every Sunday a High Mass with a German sermon was celebrated in the morning and in the afternoon at 2 o'clock catechetical instruction was given, followed by the Rosary or other devotions. Father St. Cyr was supposed to visit the English Catholics at Quincy once a month in addition to places in six other counties. When he failed to visit his people in Quincy, they attended High Mass at the German church.

"In 1839, Quincy was a town of about 1,800 inhabitants. The house owned by Father Brickwedde and temporarily used for a church and school was situated on Broadway at Eleventh Street. On June 17, 1839, the Germans bought a plot of ground on Seventh Street. The building of the church was begun immediately after that date. By the end of the year the walls had been built up to the roof. In the spring the roof was put on and in summer the church building was completed. From November, 1839, to January, 1840, Father Brickwedde conducted a collection tour. He had good success.

"Father Brickwedde restricted his priestly activities to Quincy and its immediate surroundings. His office of school teacher almost demanded this restriction. Besides, his ignorance of English did not allow for other opportunities of pastoral work except to German congregations. Thus once a year, during Easter time, he would visit the German settlement of Sugar Creek in Iowa.

"In 1843, Quincy became part of the newly erected Diocese of Chicago. The first brick

church, blessed in the summer of 1840, rapidly became inadequate. On May 26, 1847, the cornerstone of a new church was laid and the structure was completed on Pentecost, June 10, 1848. It was consecrated on October 22, 1848, and placed under the patronage of St. Boniface, the former title of the Ascension having been dropped. A debt of \$1,600.00 induced Father Brickwedde to undertake another tour of collection. Although he collected some funds in Quincy, the major part was gathered in Europe—in his native diocese of Osnabruceck, in Munich and Vienna, centers of missionary societies. The debt was thus reduced to about \$1,000.00.

"The people had every reason to rejoice over the great work done by Father Brickwedde. Before long, however, dissension reared its head. Some troublemakers accused Father Brickwedde of irregularities in handling the money expended on the church building. What did he do with the money and now he plagues us ever more with begging." When Father Brickwedde summarily dismissed the teacher who had made common cause with the unruly element, things came to a crisis. The good people were too timid to oppose the leaders. When the Bishop upheld the authority of the pastor, the rebellious parties defied the Bishop, starting a tumult in church. Thereupon the Bishop ordered the church closed, and on March 16, 1849, Father Brickwedde left Quincy. He was appointed pastor of the German parish at Mudd Creek. He died on November 21, 1865.

The day after Father Brickwedde's departure, the cholera broke out in Quincy. This was considered by the good people as a visitation from God. On the petition of the good people, the Bishop sent them two Jesuit Fathers. But due to the opposition of the leaders of the rebellion, the church was closed again and a more frightful invasion of the cholera followed. This broke the resistance. On August 15, 1850, a new pastor was installed. He restored order.

"Thus the now flourishing St. Boniface parish in Quincy had to overcome a series of very great obstacles, both material and spiritual, to develop into a model German Parish." (Translated from *Origin of the First German Congregation on the Mississippi*, by Rev. Frederick George Holweck, in *Central Blatt and Social Justice*, May, 1917, pp. 43-44, supplemented by Rothensteiner, *History of the Archdiocese of St. Louis, Mo.*, vol. I, 1928, pp. 554-625.)

(The substantial brick edifice, completed in 1848, served St. Boniface Parish until the summer of 1959. On June 17, 1959, fire broke out in the church and, although comparatively small damage was done to the building itself, the edifice was condemned and subsequently torn down. At this writing a new church is in the sketching stage. It will cost an estimated \$400,000. The present pastor is the Rt. Rev. Msgr. Henry B. Schnelten.) V.T.S.

(To be concluded)

REV. JOHN M. LENHART, O.F.M. Cap.

Book Reviews

Reviews

Carl B. Cone, *Burke and the Nature of Politics*, The Age of the American Revolution, University of Kentucky Press, 1957. 415 pp. \$9.00.

Peter J. Stanlis, *Edmund Burke and the Natural Law*, Ann Arbor, University of Michigan Press, 1958. 311 pp. \$5.75.

EDMUND BURKE (1729-1797) is coming very much alive again. But while his earlier admirers (John Merley, Sir Leslie Stephen, William Lecky, et al.) saw in him a utilitarian and a liberal, present writers are prone to extoll the "conservative philosopher-statesman."

Is not the very breath of genius, making Burke a great rhetorician, party man, philosopher and even prophet, beyond narrow categorization? It would be a

pity, were one extreme to replace another. Burke the conserver and innovator has a message for both halves of the Western tradition. It is therefore good to look at two different books together. Carl Cone, in the first of two volumes, *Burke and the Nature of Politics*, stresses the innovator. Peter Stanlis in *Edmund Burke and the Natural Law* introduces us to the conserver, "one of the most eloquent and profound defenders of Natural Law morality and politics in Western civilization."

Since 1949, seemingly, all of Burke's private papers have now been made accessible to the scholar. Cone used these primary sources up to the year 1782, in order to present Burke as a party politician, rather than a political philosopher. And the "discoveries" he makes strengthen the "liberal" interpretation of Burke, "the

conservative, the opponent of parliamentary reform, (who) did more than the political radical to change the nature of the cabinet, or parliament, . . . in short, to revolutionize the practical working of the political and constitutional system of England." Burke's *Thoughts on the Cause of the Present Discontents* (1770) was the first major attempt to explain the nature and necessity of political parties and a loyal opposition for preserving free government. Cone's findings are supported by a careful scholarly apparatus and are set within a vivid biographical framework. We meet Burke as student, gain insight into his youth, ambitions and hopes. Later his marriage and "household community" earn our, as well as his contemporaries', sympathy. His rise in politics and his becoming a landed gentleman are described in detail, yet always based on primary sources. The lively Irishman Burke discusses the American, Indian and Irish questions. Cone succeeds in competently retouching a detailed portrait.

Stanlis, on the other hand, proceeds from an hypothesis that Burke has been misinterpreted in the past, precisely because of the utilitarians' neglect to admit the Natural Law basis of Burke's political philosophy. Without doubt, Stanlis succeeds in filling this most serious omission in Burkean scholarship. How was this "discovery" possible? Stanlis shows the "profound difference in content between traditional Natural Law and the revolutionary 'natural rights.'" Prof. Leo Strauss' work on Hobbes and "natural rights" serves in highlighting this difference. But it is as an affirmative Scholastic Natural Law student that Stanlis presents his persuasive key to Burke's politics. Consequently, the first part of the book is a competent, brief survey of the history and meaning of "Natural Law," followed by Burke's application "of this great tradition of Christian and classical civilization" to the law of nations, revolutionary "natural rights," human nature and Church-State relations.

This re-interpretation will doubtless move Burkean scholarship into higher gear. It is very challenging (containing, naturally for a pioneer, pro-Burke exaggerations, viz., on Burke's economics).

Cone and Stanlis present in very readable fashion a fascinating, live Burke who has a saving message for our desperate age.

ERNST F. WINTER
Iona College, New Rochelle, N.Y.

Whelan, Dom Basil, O.S.B., *Happiness With God*. B. Herder Book Co., St. Louis, 1959. viii + 149 pp. \$2.75.

This book is announced as a sequel to *The Joy of Serving God*, which the author published under the pen name of Dom Basil Hemphill in 1948. The dust jacket states that this book has gone through five printings. Which, of course, proves its popularity.

Happiness With God is written mainly for religious, but a good part could be read by the laity as well. Its purpose is to show how happy the service of God can and should be—that it need not be sad. The author treats of such subjects as joy, simplicity, hope, the True

Church, and poverty. This is only a partial list, but it gives a good idea of the many different topics considered. The treatment is brief and to the point, since there are twenty chapters and only 149 pages. Each chapter can be used for a conference or a meditation.

Dom Whelan has succeeded well in achieving his basic aim. The many short chapters are filled with excellent thoughts. I liked especially the chapter on fraternal union. He says that it is the little virtues that cause discord in religious life, and lists them as: indulgence, compassion, suppleness of mind, charitable solicitude, affability, civility, patience and equanimity. Each is given a brief description, followed by motives for its practice. This chapter is a good sample of what can be found in the whole book.

I wish the entire book were aimed directly at religious. For example, the chapter on the True Church reads as though it is addressed to the general public. The author should have given some special considerations for religious. As it stands, the book is mainly for religious with some chapters more directly for the laity, although religious can find something for themselves in these chapters, too. The book should have been written either for religious or for the laity, not with a mixed approach.

Despite this reservation, *Happiness With God* is an excellent book. Retreat masters can find many valuable thoughts for their conferences. Religious will be spiritually refreshed, as will the laity, by much of this book.

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Ward, Rev. Leo R., *Catholic Life, U.S.A.*, Contemporary Lay Movements. B. Herder Book Co., St. Louis, Mo. Pp. 263. \$3.95.

Father Leo Ward's *Catholic Life, U.S.A.* gives American lay Catholics a "grass roots" portrayal and analysis of important Catholic lay movements of the present day. The author very capably reports and describes particular spiritual movements and signs of quickened life in the Catholic laity.

New movements, replete with life and vigor, have sprung up in the Church, giving renewed vitality to both parish and diocese. These movements illustrate the truth of Pitirim Sorokin's general sociological proposition that:

Religions need not only to be familiar with existing techniques but also to create new, more fruitful, and more adequate techniques of religious and ethical formation.

The Christian Family Movement is an organization composed of lay Catholics in which the role of the priest is to "encourage, to bless, and once in a while, to guide; generally, he sits by—a new and difficult role for him." The popularity of this movement can perhaps be better explained by the following sociological phenomenon. Not too many years ago the priest was

the educated man in the parish. But today more and more Catholics are college trained. So the priest can no longer talk down to his parishioners. To do this would only make the laity resentful. Much more educated than formerly, they can no longer be dictated to. In fact, many of the laity are the intellectual equals of the priest, and, therefore, they expect to be treated as such. Furthermore, taking an active part in the Christian Family Movement gives the layman a sense of intellectually belonging to the Church, thus satisfying one of man's basic sociological needs.

The Cana Conference is a partial answer to the interesting enigma that marriage is the only vocation for which man makes little or no preparation. The Cana movement accentuates the positive side of marriage, possibly as an antidote to some members of the clergy who emphasize the negative side of marriage. The Cana movement is defined as "an intensive application of Christian principles to specific details and real problems of married life, to the twentieth century marital pattern." Cana is not to be thought of as a marital adjustment agency; it is not designed to patch up broken homes.

The reviewer reservedly agrees with Father Ward on his following point-of-view:

Any sociologist missing the impact of Cana must be considered passé in America. He does not know what is going on, what makes Catholics "tick," and is ignorant of one of the most constructive social movements, ignorant of this wise approach to a major social problem.

But the success of the Cana movement depends on its leaders. The reviewer, in his limited experience with the Cana movement, found several conferences in the incapable hands of zealous but misinformed Catholic couples. Advice given by these couples, supposedly with theological approbation, may have set the institution of marriage back fifty years. As a rule, the priest should consider guidance his only proper function in these lay movements. However, if capable leaders are found to be lacking, he must take an active part in the direction of the lay organization.

The reviewer also wishes that Father Ward had treated the chapter on Dorothy Day and the *Catholic Worker* with a more constructively critical pen.

The limited length of this review makes it impossible to adequately cover the excellent chapters on the Grail Movement, the Confraternity of Christian Doctrine, and the Interracial Communities. In a short chapter the average cannot do more than scratch the surface of the scope of these various spiritual movements. The great majority of the chapters are constructive, penetrating treatments of particular spiritual movements. These various parochial movements must always be careful to stress the spiritual aspect of the organization. In some lay organizations it is sometimes lost sight of in favor of an overconcentration of social, cultural and material aims.

On the whole, we can strongly recommend this excellent book. Every priest will find in this book something of real practical interest for the good of his own soul, and the guidance of those in his spiritual care.

This work should help to foster the mutual understanding between priest and laity which is the keynote of parochial work. The book should be treasured by all priests who need a handy guide to the solution of the many spiritual and social problems with which they are confronted daily.

To the study of these modern spiritual movements Father Leo Ward brings a very clear understanding of the moral and social problems of the twentieth century, and a vivid awareness of the tremendous power for good which is the Catholic laity.

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Habig, Marion, A., O.F.M., *The Franciscan Book of Saints*. Franciscan Herald Press. Chicago. Pp. 1,006. \$12.50.

For many reasons this magnificent book reminds us of Verlaine's classic definition of a Gothic Cathedral—énorme et délicat—because its bulk is balanced with grace and delicacy in form and content. *The Franciscan Book of Saints* is newly edited and revised by that consummate Franciscan scholar, Fr. Marion Habig, O.F.M., from a previous publication known as *The Poverello's Roundtable*, issued twenty years ago. The present book is a happy reminder of the continual growth of the Franciscan Order which Pope Pius XII compared very aptly to "a thriving and vigorous tree," with an astounding number and variety of blossoms of holiness.

The Franciscan Order has recently celebrated the 750th anniversary of its foundation. This comprehensive book is a painstaking attempt to give details of the lives of 355 of its saints and those formally declared blessed. The *Franciscan Martyrology*, published in Italian in 1946, contained a glorious roll call of 5,604 names. Literally thousands of names of Friars who crowned their missionary labors with martyrdom have been listed, whose cult as martyrs, however, has not yet been approved by the Church.

For various reasons it is almost impossible to arrive at an exact number of Franciscan saints and blessed, the main reason being that a complete roster of the canonized members of the Third Order Secular is missing. But we have in this book a complete and up-to-date list of the saints and blessed of the Franciscan Order. The entries are arranged in chronological order. A brief life of each is followed by a meditation and prayer, with thirty-six illustrations, each a little masterpiece of interpretation and expression.

It may be said without exaggeration that the entire book is a source of inexhaustible spiritual richness. It is a veritable *Fundgrube* of Franciscan holiness, to be dipped into at random or followed methodically day by day. It is a book which commands itself to a wide variety of readers: to priests and religious of the vast Franciscan family as well as to the members of the Third Order who will gain from it a glorious sense of solidarity in sanctity. Besides these, it commands itself

to all Catholics as an ideal book of devotion. To all who are interested in the history of the Franciscan Order it is a source book of inestimable worth.

Most heartily do we congratulate Fr. Marion on such a magnificent achievement of scholarship, method and exposition in the portrayal of the fecund Franciscan diversity in holiness.

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Dovring, Karin, *Road of Propaganda: The Semantics of Biased Communication*, Philosophical Library, New York, 1959. pp. 158. \$4.75

Dr. Karvin Dovring is a Swedish authority on mass communications. At present she is Visiting Professor at the International School of Social Studies, Pro Deo, Rome. In this tightly packed volume Dr. Dovring tries to trace the most effective way of spreading propaganda and of identifying it for what it is.

The author follows the lead of Lenin in outlining the steps of a master-propagandist. The biased communicator wants to convince, and most often he wants his listeners to act upon his convictions. To attract the attention of the vast majority of his listeners to his cause, he attempts to identify himself sympathetically with their religious, social, or national values. The Communist agitator shouting for peace or "Ami, go home!" puts the theory into action. Constant repetition of such key words as peace, freedom, colonialism, or democracy disguises the fact that the words take on a different meaning in the agitator's mouth from that commonly accepted by the community. According to Dr. Dovring, only a totalling of the number of times such value words appear in, for example, articles or a theatrical script, and then an enumeration of and comparison with synonymous phrases used over a period of time, can properly indicate the communicator's real intentions in a blast of propaganda.

While it is usually simple to attract the attention of most listeners, obtaining the active interest and co-operation of all is impossible. A whole community has too many individual and conflicting interest groups within it to expect them to submerge their personal ambitions to a patriotic slogan. The clever propagandist appeals to each interest group by persuading it that its interests really are involved in the success of the agitator's cause. Planned parenthood propagandists associate birth prevention with the demands of child care or the problem of food distribution. The interests of Algerian *colons* are made those of France by identifying the retention of Algeria with the national glory of France and the sacredness of French soil. To sell his proletarian revolution to the Russian peasant (who cared nothing about the lot of the factory-hand) Lenin concentrated upon a word that meant something to most every Russian: poverty. His line went something like this: City workers were poor and oppressed by grasping employers. But they have driven out their despoilers, and they have created a new heaven on earth. Russian peasants are still kept poor and downtrodden by their

landlords. If they dispossess their landlords, their poverty will disappear. "So, do like us! Drive out the grasping employer. Drive out the landlord! Whether we starve on the land or starve in a factory, we are the same: we suffer the same social evil! We are brothers! We are proletarians!" In this latter example poverty is the key word having universal significance and "proletarian" takes on a new meaning: the one who suffers poverty.

Obviously, Karvin Dovring has written an important study of the science of biased communication. Had the Department of State put her insight to work between 1946-1949, we might have been spared the military conquest of China by a group of "agrarian reformers."

That everyone can be influenced by biased thinking is too evident to be belabored. Where the antidote to propaganda lies is not quite so obvious. Dr. Dovring seems to imply that enlightened self-interest based upon factual training and education is the counteractive. For biased communication will always try to identify its cause with values that the community guards jealously with a veil of sacredness. Educated self-interest will alone have the courage to surrender to the demands of a community. For example, she cites the case of a scholar who will resist the narrow demands of nationalism in the interests of world collaboration for science (pp. 93-94).

One wonders about the merits of this educated self-interest. Surely no generation of students has received a more factual and self-interest-laden form of scientific education than the American young people of this decade. Yet many of these very young people who fell into the hands of the Communists during the Korean War make no case for the professor's theory. According to Admiral Kinkead in his *In Every War But One*, one out of every three captured G.I.'s swallowed Communist propaganda and in some way collaborated with the enemy. One out of every seven joined forces with his captors to betray his fellow prisoners or actively conspire against his country. Admiral Kinkead states that most of this collaboration was the result of propaganda, not of threats or actual torture.

To hold that factual education is a strong weapon against propaganda is to somehow forget that both facts and self-interest can be tailored to fit the situation. When Dr. Dovring examines what she calls "the ideological myth of the community"—values that the community holds sacred—she sees them as merely responses to public demands. "For instance, many among us may need a suprarational authority for enduring our life. We need a god, but are offered a church; we need love, but are tied to marriage; we want bread and security, but are offered a political party" (p. 84). She concludes that "here exist no permanent values per se—only public needs and demands that institutions organize as more or less rigid values supposed to satisfy needs" (p. 82). Dr. Dovring does not seem to realize that these demands—or rights—to happiness (human love and divine Love), life and its normal development, are permanent values in themselves, based upon the very nature of man. Since all men share these rights, no man can strip his neighbor of them without just cause.

agitators will continue to justify abortion, euthanasia, quidation, genocide and dispossession by identifying them as means toward the fulfillment of a national ideal or the solution of a world problem. But the permanent "rigid" value of the natural law snatches the propagandist's mask away. Murder and theft, no matter how holy their purpose, remain murder and theft so long as there remains the nature of man to condemn them.

In her final chapter, the author states that she would like to believe that we are not always the victims of propaganda when we make vital decisions. *Road of Propaganda*, however, does leave one with the impression that here is really little cogency to rational argumentation, that only the clever propagandist really convinces. As to "suprarational" phenomena, Dr. Dovring considers most pulpits as the original amplifiers of biased communication in the struggle to dominate man's mind. As a matter of fact, one has the impression that the human mind is a battlefield; everytime *tabula rasa* receives an impression, it's a victory for some vested interest and, somehow, the person surrenders ignominiously to influence.

Despite these criticisms, Dr. Dovring has written an important book. However, it is a book not easily read. The author's style lacks clarity; her sentences at times are long and involved. The volume's rather graphic title, *Road of Propaganda*, may well attract attention. But its contents will appeal only to the interests of the experts. Interestingly enough, according to Dr. Dovring this is the Road of Propaganda.

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Chalfant, William Bergen, *Primer of Free Government*. Philosophical Library, Inc., New York, N.Y., 1959. 160 pp. \$3.00.

Mr. Chalfant, who is described on the dust-jacket as "a distinguished architect and essayist," has many incisive things to say about both the theory and practice of free government, and yet the book strikes this reviewer as being too simplistic in both areas. The author admirably says that the roots of weakness in democratic life "are in the same attitude of mind that permitted our leaders to give Russian propaganda a victory of default in the battle of the sputniks. The attitude is idolization of the 'practical' coupled with indifference—even contempt of, the theoretical or 'useless' values of experience." It is in the remedying of this defect that Mr. Chalfant does not do full justice to the rightness of his general intention.

The first four chapters are given over to a statement of basic principles on which free government is necessarily founded. A combination of curious sentence structure and "curiouser" ideas detracts seriously from the value of this section. Mr. Chalfant is beset by the dilemma that Locke foisted on modern democracy—the dilemma presented by the need to establish a common good on the basis of the concept of individual

self-preservation as the highest law of nature. "If anything is more certain than another about human motivation, it is that nobody ever did anything except for personal profit," says Mr. Chalfant in confidently laying the foundations of free government. This dilemma is solved, however, by the principle of the soul's immortality: "The success of Ethical teaching depends on Soul-conception that furnishes the imagination with a reason for sacrificial behavior during life, which is that the Soul can expect future gain from it in personal fact." At the same time, Mr. Chalfant feels that "from the viewpoint of reason, of course, whether there is a Soul or not is a fool's argument." But this dilemma is taken care of by a "religious conviction which is subconscious in all."

The larger portion of the book is given over to translating into practise the general principles of free government. The argument here is difficult to follow and has an air of unreality. The author feels that in addition to a political "electorate" there is need for an economic and an ethical electorate. "Those predominantly interested in the Present develop economic consciousness . . . ; those interested in the Past develop political consciousness; the Future claims the interest of the smallest group of all, in whom ethical consciousness is awakened."

Mr. Chalfant is undoubtedly correct in saying that modern democratic government has been too neglectful of economic and ethical realities; but whether his plan for three national legislatures entrusted respectively with political, economic, and ethical questions is at all viable is questionable indeed. If the basic thought is that social justice requires some machinery of economic order in conjunction with the political authorities, both animated by proper ethical conceptions, then Mr. Chalfant would seem to be arguing for a social reform not unlike that advocated by the Papal encyclicals.

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Received for Review

Buehrle, Marie Cecilia, *The Cardinal Stritch Story*. Bruce Publishing Co., Milwaukee. \$3.95.

Creedon, Lawrence P. and Falcon, Wm. D., *United for Separation, An Analysis of POAU Assualts on Catholicism*. Bruce Publishing Co., Milwaukee. \$3.95.

Dorey, Sister Mary Jean, O.P., *Saint Dominic*. B. Herder Book Co. \$3.25.

Ellis, John Tracy, *A Guide to American Catholic History*. Bruce Publishing Co., Milwaukee. \$2.50. (Paper cover)

Faber, Frederick William, D.D., *The Precious Blood, or The Price of Our Salvation*. The Peter Reilly Co., Philadelphia. \$3.95.

Habsburg, Otto von, *The Social Order of Tomorrow*, Newman Press, Westminster, Maryland. \$2.75.

Hanley, Thomas O'Brien, S.J., *Their Rights and Liberties. The Beginnings of Religious and Political Freedom in Maryland*. Newman Press, Westminster, Maryland. \$2.75.

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All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

TRIBUTE TO CARDINAL MUENCH

HIS EMINENCE ALOSIUS CARDINAL MUENCH, along with Albert Cardinal Meyer and the other newly elected members of the Sacred College, received the Red Hat, symbolical of the high office, at a public consistory on December 16. Thus our esteemed leader and renowned ecclesiastic takes his place with the Princes of the Church. May it please God to grant His Eminence many fruitful years of service to the Church in his exalted position.

Many in America and Europe have a great deal of gratitude to Cardinal Muench. Only God knows how many causes, how many organizations, and how many individuals he has aided by the lavish expenditure of his truly remarkable endowments of mind and heart. Among those organizations privileged to have come under his influence, certainly no group was more fortunate than our own Catholic Central Union. His intensely active interest in our federation extends over almost fifty years. No one alive today is as qualified to evaluate Cardinal Muench's altogether unique contribution to the Central Union as is our dear friend and Chairman Emeritus of our Committee on Social Action, Mr. Joseph Matt, K.S.G., of St. Paul. Very happy are we, therefore, that Mr. Matt has expressed himself on the new Cardinal in an editorial of *The Wanderer*. In his gracious tribute, *The Wanderer* editor says in part:

"At the Chicago convention of the National Catholic Central Union (Verein) in 1911, one of the delegates was a seminarian from St. Francis, Wis., Aloisius J. Muench. He showed a keen interest in the proceedings not only by his punctual attendance at all meetings but particularly by his readiness and ability to participate in the debates and in the work of the Committee on Resolutions. Mr. F. P. Kenkel and other leaders were charmed by his personality, his modesty and his exceptional knowledge. In the following years, he attended the social-study courses of the organization, and after his return from abroad he became a loyal co-worker at the conventions and lecture courses of the Central Union. As a speaker at important public meetings—for instance, at the celebration of the Union's seventy-fifth anniversary in Baltimore, 1930—he made a deep impression on his audience by his tact and prudence, his clear thinking and unshakable adherence to and elucidation of principles. The same characteristics made him an exemplary chairman of the Committee on Resolutions, in which capacity he served for many years, until relieved of that burdensome work by *The Wanderer* editor. The editor had also the privilege and honor to be in close association with Fr. and later Bishop Muench in the CV Committee on Social Action. The Cardinal-designate is still honorary chairman of

that committee, while his former co-worker last year became chairman emeritus.

"The activity of the Cardinal-designate in the Catholic Central Union was by no means confined to his official functions. He has always been a wise and reliable counselor and a never failing helper in difficulties. With him such attributes as *Treu*, faithfulness and loyalty are more than concepts; they are part of his very being. Even while maintaining his difficult post in Germany, he never forgot to send thoughtful and encouraging messages to the conventions of the Central Union and his former co-workers and friends."

In view of our singular indebtedness to Cardinal Muench, and in token of our esteem and devotion to so noble a Prince of the Church, the societies and State Branches which comprise the Central Union will certainly want to participate in a joint tribute which is contemplated for presentation early in the new year. Very shortly a circular letter will go out from the Central Bureau. We earnestly solicit the wholehearted support of our affiliates in this worthy project.

Dr. Dietz Awarded Benemerenti Medal

DR. NICHOLAS DIETZ, member of the CCU Committee on Social Action, was among the number of priests and lay people receiving papal honors at an imposing ceremony in St. Cecelia Cathedral, Omaha, on December 15. The honors were conferred by the Most Reverend Gerald T. Bergan, Archbishop of Omaha, as a concluding ceremony to a year's celebration in observance of the centenary of the establishment of Omaha as a diocese. The conferring of the honors was followed by a Solemn Pontifical Mass and a testimonial dinner, the latter in Hotel Sheraton Fontennelle.

The Catholic Central Union and its Social Action Committee was represented at all these functions by three priests from Missouri: the Right Reverend Monsignors Joseph A. Vogelweid, P.A., V.G., of Jefferson City; Anthony T. Strauss, V.F., of St. Charles; and Victor T. Suren of St. Louis, director of the Central Bureau.

Those of us who know Dr. Dietz consider his election for the Benemerenti Medal a most happy choice. Certainly no one in our knowledge could be more deserving of such recognition, both on the basis of personal virtue and apostolic endeavor. Archbishop Bergan nominated Dr. Dietz for papal honors because of the latter's devotion to the interests and welfare of the Church in the Archdiocese of Omaha. Thus our honoree shows himself a Catholic Central Union member according to our best traditions: our leaders have always been most faithful in their own parishes and dioceses as well as in our organization.

Dr. Dietz is without doubt one of the Central Union's outstanding leaders today. He brought nation-wide distinction to himself and to our organization by his scholarly address at our San Francisco convention last year on the subject of the much-discussed "population explosion." A large supply of reprints of that lecture,

which was also published in *SJR*, has been exhausted—tangible evidence of its wide acceptance.

The Benemerenti Medal comes to Dr. Dietz at a time when he is engaged in promoting an important project for the Central Bureau—the microfilming of periodicals and other documents in the C.B. library. As chairman of a special committee in charge of this project, Dr. Dietz has been indefatigable in eliciting financial support for this work. Due largely to his efforts, a good beginning has already been made on the microfilming; eventual success of the project seems assured.

Nicholas Dietz, Jr., comes from a family in which interest in the Central Verein is traditional. As a member of our Committee on Social Action, Nicholas is following in the footsteps of his father, Nicholas, Sr., who, significantly enough, was a member of a special committee, appointed in 1930, on the occasion of the Diamond Jubilee of the Central Verein, to raise the necessary funds for the construction of our present library building.

The younger Dietz attended his first C.V. convention—in the company of his father—in 1927, in Philadelphia. He has missed comparatively few national conventions in the intervening years. In 1933, he addressed our annual gathering in Pittsburgh, and appeared on the program in this capacity again in 1950, at our Quincy convention. Delegates to our conventions these past two years will remember the excellent reports given by Dr. Dietz on the microfilming project.

As a member of the Central Union's important Resolutions Committee, Dr. Dietz has rendered outstanding service. For a number of years he has been serving as secretary of this committee at the annual conventions. It is to him we are indebted for the neatly mimeographed copies of our annual *Declaration of Principles* which the delegates carry home with them from the conventions. Few are aware of the amount of labor which is entailed in this effort. But Dr. Dietz would be the last person to make an issue of such a matter. As a dedicated lay apostle, he habitually gives of himself without counting the cost. His devotion to the Catholic Central Union, its ideals and program, is truly edifying.

Our Benemerenti medalist was born in Brooklyn, N.Y., December 31, 1900, the oldest of five children of Nicholas Dietz and Emma Weidt. Despite serious illness in childhood which caused him to miss three years of formal schooling, Nicholas was able to enter Brooklyn Preparatory High School (conducted by the Jesuit Fathers) without disparagement, thanks to the tutoring given him by his devoted mother. After graduation from "Brooklyn Prep," Nicholas enrolled at Columbia University. In rapid succession he achieved his scholastic degrees: a Bachelor of Arts from Columbia College of Columbia U., in 1924; a Master of Arts in chemistry from Columbia U., in 1926; a Doctor of Philosophy in Chemistry from the same institution in 1930.

Dr. Dietz taught as an assistant in chemistry at Columbia from 1926 to 1929. For the next four years

he was an instructor in chemistry at the University of Pittsburgh. In 1933, he joined the faculty of Creighton University, serving as Assistant Professor of Biological Chemistry and Nutrition until 1942, at which time he entered the military service as a First Lieutenant in the U. S. Army. Dr. Dietz's military experience includes a period of forty-two months overseas service, in the course of which he received several citations. He now holds the rank of Lieutenant Colonel, U.S.A.R. (Retired).

In 1946, Dr. Dietz returned to his former position at Creighton. Ten years later he received the title of full professor. A few months ago he assumed the responsibility of Acting Director of the Department of Biological Chemistry, a position which he holds at the present time.

We congratulate our esteemed friend and faithful associate in the Catholic Central Union on his citation. He will wear the medal well.

60th Annual Convention of California Federation

THE ST. JOSEPH'S Benevolent Society of St. Anthony's Church in San Francisco was host to the 60th annual convention of the German Catholic Federation of California, which was held over the Labor Day weekend last year. This convention showed unmistakable evidence of a carry-over of enthusiasm from the national convention of the Catholic Central Union which held its sessions in San Francisco only one month previously. Suffice it to say that the thirty-seven delegates representing all but one member society of the Federation, were imbued with a spirit of initiative and zeal which augurs well for the future of this State Branch.

One of the great assets of the California Federation is the support given it by the Franciscan Fathers in California. Perhaps no other factor is so directly related to the very existence of the Federation. This Franciscan patronage was much in evidence at the 60th convention. The Sons of St. Francis not only presided at all the religious functions in church, but they supplied the spiritual guidance so essential for the proper and fruitful conduct of the various meetings.

The convention opened on a religious note with a Solemn Mass in St. Anthony's Church, celebrated by the Very Rev. David Temple, O.F.M., Provincial. Father David was assisted by Rev. Matthew Poetzl, O.F.M., as deacon, and Rev. Donald Gander, as sub-deacon. Father Matthew is spiritual director of the California Branch of the NCWU, while Father Donald is the Reverend Commissary of the German Catholic Federation. The Most Rev. John J. Mitty, Archbishop of San Francisco, was represented at the Solemn Mass by the Rt. Rev. Msgr. Walter J. Tappe, editor of *The Monitor*. The sermon on this occasion was preached by Father David.

A brief interval after the Solemn Mass permitted the delegates to refresh themselves at a luncheon, after

which a joint meeting with the women delegates was held. This session, largely devoted to routine formalities, was concluded without delay, thus permitting the delegates to reassemble in separate business sessions. Annual reports were submitted by the affiliated societies and were duly filed with the secretary of the Federation.

The convention dinner on Sunday evening featured several addresses, the most notable of which was that of Msgr. Tappe. He urged the delegates to work zealously for the growth of their organization, noting that the Church was in dire need of assistance afforded by lay societies, such as the Federation. The delegates were very much encouraged by Msgr. Tappe's words. Additional addresses were given by Father David and Father Xavier Harris.

On Monday morning, deceased members of both State Branches were fittingly remembered at a High Mass of Requiem celebrated by Father Matthew Poetzl, O.F.M. For the remainder of the day the delegates engaged in discussing various matters of moment. The official *Declaration of Principles* of the Catholic Central Union was adopted. Various ways and means to increase the efficacy of the Federation were discussed. The following measures received favorable consideration: That members who were financially able, strive to intensify their membership by becoming Life members or Social Action members of the CCU; that the joint meeting comprising delegates of the Federation and the Catholic Women's Union at the annual conventions receive greater emphasis and be held before the Solemn Mass on Sunday morning; that the traditional hymn, "Grosser Gott, Wir Loben Dich," be sung in the German language at the conclusion of the Solemn Mass; that members of the Federation and the Catholic Women's Union strive earnestly to enlist the interest of their sons and daughters in both organizations. The delegates voted a donation of \$120.00 to the Central Bureau to help defray the cost of shipments to foreign missions.

Before adjournment, the following officers were elected: Frederick Arnke, president; Emil Block, Elmer Eckart and Mrs. Clara Koslofskus, vice-presidents; Fred Bohner, financial and corresponding secretary; John Koslofskus, recording secretary; Richard Holl, treasurer; John Bohner, marshal; Kaspar Hoffart, Hugo Kayser and Edward Rom, members of the Board of Directors. The officers were duly installed by Mr. Louis Schoenstein, secretary emeritus of the California Branch.

The convention was concluded with Solemn Benediction in St. Anthony's Church at 5:00 P.M.

A cursory review of the Catholic Central Union's relief effort to Europe after both world wars reveals some interesting statistics. It is estimated, for instance, that more than \$600,000 was contributed for relief after World War I. Funds given by our organization after World War II were substantially less, but impressive, nevertheless. Between 1946 and 1958, societies and members of the CCU contributed \$150,431.25 for European relief through the Central Bureau.

C. U. of Kansas Warns Against Legalized Abortion

AT ITS ANNUAL CONVENTION, held at St. Mark's on November 29, The Catholic Union of Kansas issued a strong statement, warning that the ultimate aim of those currently spreading fear of a population explosion is to legalize abortion and make it available through governmental bodies. The statement points out that in the two countries where artificial prevention of conception is promoted on a full scale—Sweden and Japan—the birth rate did not decline appreciably as a result. The next step was to promote the killing of unborn children. This latter measure has proven effective as a population curb.

During the past several years, the Catholic Union notes, birth control propaganda has steadily increased to the point that in the past year scarcely a secular paper could be examined without finding one or more articles on the danger of a "population explosion" planted somewhere in its pages. This propaganda has now reached a crescendo, and birth control advocates begin to sense victory.

These advocates now boldly call for legalizing methods of artificial birth control. That they have made "progress" is evidenced by the following: We find birth control centers in local health departments; the American Public Health Association, for the first time, has adopted a policy promoting birth control; Protestant and Jewish bodies are attacking the Church on a broad propaganda base because of its stand on birth control; a Catholic aspirant for the presidency is harassed by proponents of contraception; the UN seeks to curb population growth on a world-wide basis through artificial birth control.

The Catholic Union buttresses its arguments against birth control with a lengthy quotation from the recent statement of the American Bishops. The C.U. declaration then expresses the fear that the next phase of the battle will be efforts to legalize abortion. Because of the weakness of human nature, artificial birth control methods have never been successful in controlling populations. Propagandists of birth control know this; but they must achieve their objective one step at a time. Sweden and Japan exemplify this strategy. Today in Japan there are 1,200,000 abortions annually—approximately equalling the number of births. This static population condition was brought about, not by artificial birth control which has been legalized in Japan, but by murder of the unborn. Hence the sequence whereby legalized birth control leads to legalized abortion.

The statement of the Catholic Union notes that the moral law forbidding artificial birth control is absolute and retains its sanction regardless of how many people violate it.

In conclusion, the declaration affirms: "We of the Catholic Union condemn this immorality and pledge ourselves to do our utmost to combat its promulgation."

Texas Catholic State League Espouses Family Life Movement

PERHAPS THE MOST important decision made at the Sixty-First Annual Convention of the Catholic State League of Texas last June was the formal adoption of a Christian family life movement. The restoration of the ideal in family life was given a well-deserved priority: It was the theme of an eloquent sermon preached by Father Peter J. Roebrocks, M.S.F., at the Solemn Pontifical Mass; it was the subject of an open forum discussion at a joint meeting; it constituted the subject of a special resolution.

Since the resolution epitomizes the thinking of the Texas State League on this important question, and outlines in essential detail the methods to be employed in an organized program of family restoration, it merits publication in this journal. The author is Father Joseph J. Wahlen, M.S.F., who has served as chairman of the Resolutions Committee in the Texas State League for many years. The resolution in its entirety reads as follows:

The primary sphere in which restoration in Christ must be achieved if our world is to be spared, is the family. In it all the forces of harmony and dis-harmony converge. From it, likewise, all influences for good or evil radiate. We may reduce the formula, by which the world is to be spared destruction, to the slogan: "Save the family to save the world." Naturally, there can be no question as to which type of family is meant. It can only be the family which Christ has in mind. Essential to the conversion of the family and society is, first, an understanding of the institution of the Christian family, what it is in the deepest sense; then, the consciousness of its supreme value for the individual as well as for Christian society; and above all, the development of its fundamental character as the instrument of salvation of society by a sincere effort on the part of husband and wife to "strive to remain completely faithful to the ideals traced by the Lord Himself" (Pope John XXIII to the French Family Movement) . . . in the face of "a propaganda at times unbridled (which) avails itself of the powerful means of the press, of entertainment and of the amusements, to spread, particularly among youth, the fatal seeds of corruption." (Pope John to delegates from the Italian Women's Center.) His Holiness added: "It is necessary that the family should defend itself, that women should take their place in this undertaking with courage and with a sense of responsibility. They should be untiring in their efforts to correct, to teach, to discern between good and evil, and to take advantage, when necessary, of the protection of civil laws."

In a message to the first National Congress of Spanish Family Life, the Holy Father, speaking of the dignity of the family, says: "As regards bringing back this institute to its purest essence: provide the family with the material necessities and endow it with the assets and services due to it by society for the fulfillment of its mission; revive in it its Christian meaning . . . in tune, yes, with the conditions of present

day living but without the new realities dwarfing the validity of the basic principles."

These are clear statements on the need for vigorous attention of Catholics everywhere to the changes taking place with breath-taking rapidity in our social structure—changes affecting of necessity our family life. We must indeed be alarmed at the situation with which so many unsuspecting young couples are faced, since we have the responsibility before God to provide for them conditions in which they can achieve the purposes of a Christian married life. As members of an official Catholic Action group, we are not merely privileged but bound in conscience to be in the forefront of this struggle for the rehabilitation of the Christian family. Nothing can be worthier of our interest, nothing more in harmony with the nature of our organization. Although there are healthy signs throughout the nation of an awakening to the need of a family-conscious sociology—witness the efforts of the Catholic Family Life Bureau of the National Catholic Welfare Conference, Washington, D. C., the Christian Family Movement, the Cana Conferences, the Holy Family Guilds, and others—we are far from matching the comprehensive undertakings of many other nations. We must get into the trend; we must become leaders in it, for the sake of our own adult membership and for the re-Christianization of our environment.

We have this day established the Family Life Committee of our State League. It is up to us to organize such committees in our districts and societies. We recommend the Christian Family Movement as comprehensive and flexible, thus adaptable to any local conditions. However, since the enthusiastic support and active cooperation of the Reverend pastor is essential, the type of committee and its program must have his approval. It is important that, if we sincerely seek and work towards a new springtime in our winter-weary world, we must begin at the grass-roots, the well-spring of society and nations, the family. May the Holy Family guide us!

Mr. George K. Hunton of the Catholic Interracial Council in New York recently wrote to the director of the Central Bureau as follows:

"For many years we have admired the program of the old Central Verein—now the Central Union. . . . We would be interested in obtaining the text of a number of forthright resolutions adopted many years ago by the Central Verein in favor of social justice for the American Negro. It would be unnecessary to remind you, Monsignor, that these forthright statements came at a time when many Catholic organizations were apathetic or at least silent on the subject of interracial justice."

In compliance with the above request, the Central Bureau director sent resolutions on the racial question emanating from the conventions of 1902, 1907, 1925 and 1928. In addition, there was a resolution in the German language adopted by the 48th Central Verein convention in 1903.

Microfilm Project Interests New York Branch

THANKS TO THE persevering efforts of Dr. Nicholas Dietz, chairman of the Central Bureau's microfilming project, this new interest of the Catholic Central Union is gradually taking hold in our various State Branches. Thus Mr. Richard Hemmerlein writes to the director of the Central Bureau in reference to interest shown in the New York Branch:

"You will be glad to learn that we have been doing some work on the microfilming project. At our Regional Conference in Beacon on November 15, the subject was given considerable attention. Even the youth got into the picture. As a matter of fact, one of them, Linda Buechler, Father Buechler's niece, went to work on *American Foundations and Their Fields* at the library of the State Education Department in Albany, and has already sent me a list of several foundations in New York State. A few of these are in our area, and we now plan to approach them. One foundation, not listed in Rich, has made several donations locally. One of our members, Marcellus Eichenlaub, is acquainted with the president of this group. He has promised to help arrange for a meeting with him."

This spirit of initiative, quite characteristic of our New York Branch, is commendable indeed. May other Branches be inspired by New York's good example.

Father Lenhart's Check-Lists Appreciated

AS IS NOTED ELSEWHERE in this issue of *SJR*, the Central Bureau was happy to cooperate with Rev. John M. Lenhart, O.F.M. Cap., in the publication of *Check-Lists* giving the names of persons connected with the art of printing in various capacities during the first years after its invention. Two-hundred copies of these *Check-Lists* were printed in book form. All these copies have now been distributed, principally to libraries. Among the expressions of gratitude received was one from the Carmelite Fathers in Niagara Falls, Ontario. Writing on behalf of his Community, Father Gervase Toelle expressed himself as follows:

"Many thanks indeed for your kind letter and for the copy of Father Lenhart's *Introduction to Check-Lists*, which arrived the other day. It is really a goldmine of information on early book production, and will be most helpful to me in bibliographical work as well as in my lectures which I give in the English department here."

Another expression of gratitude came from the Benedict Fathers of Conception Abbey in Missouri. From this source Father Norbert Schappeler wrote:

"Father Lenhart's scholarly *Introduction to Check-Lists* has already been catalogued. It is a work showing lots of research and we are grateful for the chance to add it to our collection. Scholarship like this on the part of Catholic workers is worthy of high praise."

Check-Lists of Early Printers

IN THE SOCIAL APOSTOLATE section of the December *SJR*, Father John M. Lenhart, O.F.M. Cap., has a most interesting article on early printers. As has already been stated in this magazine, Father Lenhart prepared various check-lists of people who were connected with printing in its first years after its invention by Gutenberg. The amount of painstaking effort that went into this work was nothing short of prodigious. Father Lenhart has made a most valuable contribution to Catholic culture.

As publisher of Father Lenhart's check-lists, the Central Bureau was a collaborator in this cultural enterprise. The lists have been combined and published as a single volume running 130 pages. Because of the restricted interest in such a specialized work, only 200 copies were printed. Virtually all have been distributed at this writing.

The total cost per book, covering printing and postage, was \$4.50. A highly specialized article, such as these check-lists, is not saleable and is usually circulated as a private publication. Accordingly, the Central Bureau has absorbed all the expenses incurred in publishing these check-lists of Catholic printers.

C. B. Director Attends Diamond Jubilee in Little Rock

ST. EDWARD'S PARISH in Little Rock observed the Diamond Jubilee of its founding on the first Sunday of Advent, November 29. A Solemn Pontifical Mass was celebrated at 5:00 P.M. by the Most Rev. Albert L. Fletcher, Bishop of Little Rock.

The Rt. Rev. Msgr. Victor T. Suren, director of the Central Bureau, accepted a special invitation tendered him by Father James Foley, O.S.B., pastor of St. Edward's. In view of the fact that St. Edward's Parish will be host to next year's national conventions of the CCU and the NCWU, Father James asked Msgr. Suren to preach at all the morning Masses on the day of the Jubilee celebration, bringing to the attention of the parishioners the important role played by their parish in the destinies of the Catholic Union of Arkansas and our national federation. Good source material was available to the director of the Central Bureau in the souvenir program published in connection with the Diamond Jubilee. In addition to interesting brief histories on St. Joseph's Benevolent Society and the Catholic Union of Arkansas, the program featured an article entitled "Our Central Verein." It is thus St. Edward's Parish gives public recognition of its intimate association with our own organization.

At the jubilee banquet which followed the Solemn Pontifical Mass, Msgr. Suren was again favored with an opportunity to issue a special invitation, especially to the numerous priests present, to attend our national conventions which will be held in Little Rock August 5-10 of this year.

In the introduction to his eloquent sermon at the Pontifical Mass, the Rt. Rev. Michael Lensing, O.S.B., Abbot of New Subiaco Abbey, told how St. Edward's Parish was organized to provide spiritual care to German immigrants who had come to Little Rock from the rural sections where they had originally settled. Crop failures and other adversities prompted these pioneers to seek new opportunities for a livelihood in the city of Little Rock.

SJR Praised by Bishop

ON NOVEMBER 21, the director of the Central Bureau received a communication from the Most Reverend Teopisto V. Alberto, newly appointed Co-Adjutor Archbishop of Caceres in the Philippines, in which His Excellency wrote as follows:

"For almost two years I have been regularly receiving my complimentary copies of your very learned magazine, *Social Justice Review*. I profit so much from my reading of the select articles that grace the pages of the magazine every month. As a matter of fact, I have my copies bound for reference, and I always look forward to the next monthly issue. For your kind generosity and that of your devoted co-workers, I am most grateful."

Such encouraging words from a member of the Catholic Hierarchy are reassuring indeed. As long as one in so responsible a position finds our magazine worthwhile, we are convinced that our humble efforts are not in vain.

Miscellany

ON NOVEMBER 4, the Most Reverend John B. Franz was installed as the fifth Bishop of the Diocese of Peoria. Msgr. Suren represented the Catholic Central Union at the ceremony. It is recalled that Bishop Franz, as Ordinary of the Diocese of Dodge City, preached an eloquent sermon at the 101st convention of our organization in Wichita in 1956.

A parish priest in Thiruvaiyaru, South India, who has been receiving assistance from the Central Bureau for many years, wrote some few months ago about a fire which devastated his mission village, leaving only the chapel standing. Immediately, the Central Bureau sent a check of \$50.00 and several parcels of clothing. In grateful acknowledgment, the missionary wrote as follows:

"I am deeply grateful to you for your very sympathetic letter and the precious help of \$50.00 for the poor victims of the accidental fire in one of my mission stations.

"We are eagerly awaiting the two parcels of clothing which you have dispatched and for which we already feel so grateful. I shall let you know later if we need of more clothing."

The October issue of *The Catholic Layman*, official organ of the Catholic State League of Texas, carries two very interesting articles bearing on the history of the German Catholics in Texas. Father Joseph J. Wahlen, M.S.F., writes about "Father Weninger's Mission Tour in 1859," while John P. Pfeiffer gives a brief account of the early history of the Catholic State League.

As Father Wahlen states in the opening sentence of his article, "He who forgets the past, gambles with present and forfeits the future." Both he and Mr. Pfeiffer are to be commended for helping Catholics in Texas not to "forget their past"—and a glorious past it is!

At the present time, Mr. Anthony Schwetz, a member of the Missouri Credit Union League's Public Relations Committee, is doing research at the Central Bureau as part of his preparation for a book which he will author. The book will be entitled *A History of the Missouri Credit Union League*.

In referring Mr. Schwetz to the director of the Central Bureau, Mr. Paul J. Roberts, managing director of the League, wrote: "I would appreciate your offering him the use of your reference library which, I am sure, he would find of invaluable help in the research he is doing for this project."

Mr. Schwetz is finding much valuable material not only among the clippings and documents in our files, but also in issues of *Social Justice Review*.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donation to the Central Bureau

Previously reported: \$2,930.96; Mrs. Peter Walters, Ark., \$1; German Catholic Federation of Cal., \$10; Mary C. Schneider, Ind., \$20; John P. Pfeiffer, Tex., \$50; Mr. Edw. Fleckenstein, N.Y., \$2; John S. Reiner, Ill., \$2; Ernest Lukaschek, N.Y., \$2; A. B. Myers, N.Y., \$2; Mrs. H. Hechinger, Mo., \$1; Mr. R. Schick, N.Y., \$1.75; Mr. Rufus Maier, N.Y., \$2; Harry J. de Coeq, Tex., \$5; Total to and including Dec. 7, 1959, \$3,029.71.

Chaplains Aid

Previously reported: \$91.21; St. Francis de Sales Ben. Soc., Mo., \$7.25; C.W.U. of New York, Inc., \$25; Total to and including Dec. 7, 1959, \$123.46.

Catholic Missions

Previously reported: \$3,053.54; St. Louis & Co. Dist. League NCWU, Mo. Br., \$7.96; M. & I. Mission Fund, \$21.26; Mrs. Noxon Toomey, Ill., \$5; Mary C. Schneider, Ind., \$180; Mrs. A. R. Bachura, Kans., \$10; Alfons Dittert, Mo., \$2; Mrs. Clara Brass, Mo., \$11.10; Mrs. Margaret Wittmann, N. Y., .75; Mrs. E. Morrison, Pa., \$5; NCWU of New York, Inc., \$100; Louise

Hardinger, Fla., \$1; August Springob, Wis., \$10; CWU of New York, Inc., \$5; CWU of New York, Inc., \$15; Henry W. Manske, Ill., \$25; Mrs. H. Hechinger, Mo., \$15; Mrs. Louise Meisenhelder, Ind., \$3; Miss Anna Erbacher and Mrs. Muccio, N.Y., \$100; Seana Assn. CWU Mo. Br., \$21; Mrs. Clara A. Gibbons, Ill., \$5; Esther G. Ryan, Mass., \$5; N. N. Mission Fund, \$65; M & I. Mission Fund, \$21.25; Geyer Trust Fund, \$25.51; Meissen Trust Fund, \$4.26; Osnabruick Trust Fund, \$4.26; Cecile E. Briggs, Vt., \$3; Total to and including December 7, 1959, \$3,724.89.

Microfilming

Previously reported \$638.00; Mrs. Noxon Toomey, Ill., \$5; Mr. John P. Pfeiffer, Tex., \$50; Total to and including December 7, 1959, \$693.00.

St. Elizabeth Settlement

Previously reported \$16,428.23; From Children Attending, \$875.11; United Fund, \$2,687.87; U. S. Milk Program, \$47.54; St. Joseph Church Int. Coupons, \$50; Total to and including December 7, 1959, \$20,088.75.

Contributions to the CV Library

General Library

HON. FRANK M. KARSTEN, Washington. *Report of the United States Commission on Civil Rights, 1959*, Washington, 1959; ... *One Nation Under God, Indivisible, With Liberty and Justice for All. An Abridgment of the Report of the United States Commission on Civil Rights, 1959*, Washington, 1959.—S. R. M. ALBERTINE, S. S. N. D., *St. Benedict Parish, 1859-1959*.—REV. B. J. BLIED, P. H. D., Wisconsin, *Hochland* No. I, 1923/24; No. I, 1938/39; No. I, II, 1948; VI Nos. each, 1949, 50, 51, 52, 53, 54, 55, 56, 57, 58; Nos. III, IV, V, VI, 1959. *Deutsche Und Antike Welt*, Stuttgart, 1950; *Die Heilige Schrift*, Freiburg, 1950; *Die Osterpredigt*, Freiburg, 1950; *Kreuzeswissenschaft*, Freiburg, 1950.—R. T. REV. M. S. G. VICTOR T. SUREN, Missouri, *The Emergence of the German Dye Industry*, Urbana, Ill., 1959.—MRS. JOHN BAIER, Pa., *A Pittsburgh Album, 1758-1958*, Pittsburgh, 1959; *Centennial St. Mary's Church North Side Pittsburgh, 1848-1948*, Pittsburgh, 1948.

German Americana Library

M R. EDGAR FREIVOGEL, Missouri, *Souvenir, 38th Convention Central Verein, St. Louis, Mo., 1893*, St. Louis, 1893.

Religious articles of all varieties are regularly sent to poor missions at home and abroad by the Central Bureau. Typical of the expressions of gratitude with which these items are received by the missionaries is a message sent to the director of the Central Bureau by the Principal of Nirmala College in Coimbatore, India. The Sister writes:

"This letter is sent to thank Your Reverence cordially and sincerely for the books, missals and prayer books, and also for the second parcel containing medals, plaques and holy pictures. . . . The books and other items were accepted most joyously by our girls and staff members. Our non-Catholic staff members were amazed to see such an array of beautiful articles. . . . Many of them took medals and rosaries home with them. Some Brahmin girls say the rosary. . . ."